

*Dr Dods.*

THE  
COLLEGE CALENDAR

FOR THE  
FREE CHURCH OF SCOTLAND.  
1894-95.

*(By Authority of the College Committee.)*



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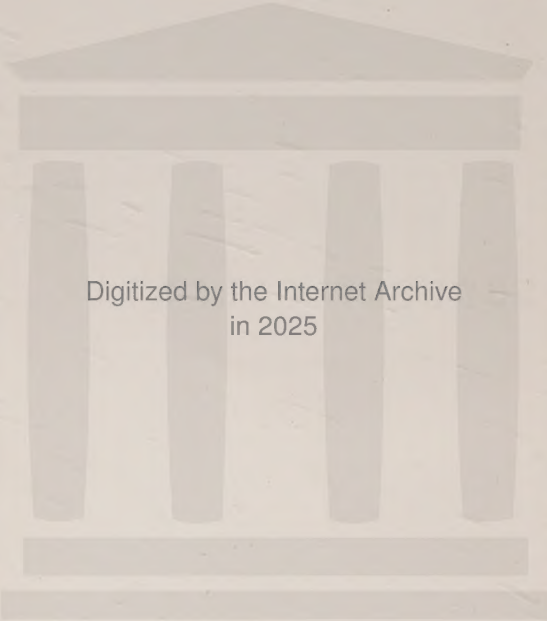
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COLLEGE CALENDAR,  
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1894-95

Editor:

REV. JAMES KENNEDY, NEW COLLEGE, EDINBURGH.

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# CALENDAR, 1894-95.

1894.

APRIL.

30 Days.

1 Sabbath.	9 MONDAY.	17 TUESDAY.	25 WEDNESDAY.
2 MONDAY.	10 TUESDAY.	18 WEDNESDAY.	26 THURSDAY.
3 TUESDAY.	11 WEDNESDAY.	19 THURSDAY.	27 FRIDAY.
4 WEDNESDAY.	12 THURSDAY.	20 FRIDAY.	28 SATURDAY.
5 THURSDAY.	13 FRIDAY.	21 SATURDAY.	29 Sabbath.
6 FRIDAY.	14 SATURDAY.	22 Sabbath.	30 MONDAY.
7 SATURDAY.	15 Sabbath.	23 MONDAY.	
8 Sabbath.	16 MONDAY.	24 TUESDAY.	

1894.

MAY.

31 Days.

1 TUESDAY.	9 WEDNESDAY.	17 THURSDAY.	25 FRIDAY.
2 WEDNESDAY.	10 THURSDAY.	18 FRIDAY.	26 SATURDAY.
3 THURSDAY.	11 FRIDAY.	19 SATURDAY.	27 Sabbath.
4 FRIDAY.	12 SATURDAY.	20 Sabbath.	28 MONDAY.
5 SATURDAY.	13 Sabbath.	21 MONDAY.	29 TUESDAY.
6 Sabbath.	14 MONDAY.	22 TUESDAY.	30 WEDNESDAY.
7 MONDAY.	15 TUESDAY.	23 WEDNESDAY.	31 THURSDAY.
8 TUESDAY.	16 WEDNESDAY.	24 THURSDAY.	

1894.

JUNE.

30 Days.

1 FRIDAY.	9 SATURDAY.	17 Sabbath.	25 MONDAY.
2 SATURDAY.	10 Sabbath.	18 MONDAY.	26 TUESDAY.
3 Sabbath.	11 MONDAY.	19 TUESDAY.	27 WEDNESDAY.
4 MONDAY.	12 TUESDAY.	20 WEDNESDAY.	28 THURSDAY.
5 TUESDAY.	13 WEDNESDAY.	21 THURSDAY.	29 FRIDAY.
6 WEDNESDAY.	14 THURSDAY.	22 FRIDAY.	30 SATURDAY.
7 THURSDAY.	15 FRIDAY.	23 SATURDAY.	
8 FRIDAY.	16 SATURDAY.	24 Sabbath.	

1894.

JULY.

31 Days.

1 Sabbath.	9 MONDAY.	17 TUESDAY.	25 WEDNESDAY.
2 MONDAY.	10 TUESDAY.	18 WEDNESDAY.	26 THURSDAY.
3 TUESDAY.	11 WEDNESDAY.	19 THURSDAY.	27 FRIDAY.
4 WEDNESDAY.	12 THURSDAY.	20 FRIDAY.	28 SATURDAY.
5 THURSDAY.	13 FRIDAY.	21 SATURDAY.	29 Sabbath.
6 FRIDAY.	14 SATURDAY.	22 Sabbath.	30 MONDAY.
7 SATURDAY.	15 Sabbath.	23 MONDAY.	31 TUESDAY.
8 Sabbath.	16 MONDAY.	24 TUESDAY.	

1894.

AUGUST.

31 Days.

1 WEDNESDAY.	9 THURSDAY.	17 FRIDAY.	25 SATURDAY.
2 THURSDAY.	10 FRIDAY.	18 SATURDAY.	26 Sabbath.
3 FRIDAY.	11 SATURDAY.	19 Sabbath.	27 MONDAY.
4 SATURDAY.	12 Sabbath.	20 MONDAY.	28 TUESDAY.
5 Sabbath.	13 MONDAY.	21 TUESDAY.	29 WEDNESDAY.
6 MONDAY.	14 TUESDAY.	22 WEDNESDAY.	30 THURSDAY.
7 TUESDAY.	15 WEDNESDAY.	23 THURSDAY.	31 FRIDAY.
8 WEDNESDAY.	16 THURSDAY.	24 FRIDAY.	

1894.

SEPTEMBER.

30 Days.

1 SATURDAY.	9 Sabbath.	17 MONDAY.	25 TUESDAY.
2 Sabbath.	10 MONDAY.	18 TUESDAY.	26 WEDNESDAY.
3 MONDAY.	11 TUESDAY.	19 WEDNESDAY.	27 THURSDAY.
4 TUESDAY.	12 WEDNESDAY.	20 THURSDAY.	28 FRIDAY.
5 WEDNESDAY.	13 THURSDAY.	21 FRIDAY.	29 SATURDAY.
6 THURSDAY.	14 FRIDAY.	22 SATURDAY.	30 Sabbath.
7 FRIDAY.	15 SATURDAY.	23 Sabbath.	
8 SATURDAY.	16 Sabbath.	24 MONDAY.	

1894.

OCTOBER.

31 Days.

1 MONDAY.	9 TUESDAY.	17 WEDNESDAY.	25 THURSDAY.
2 TUESDAY.	10 WEDNESDAY.	18 THURSDAY.	26 FRIDAY.
3 WEDNESDAY.	11 THURSDAY.	19 FRIDAY.	27 SATURDAY.
4 THURSDAY.	12 FRIDAY.	20 SATURDAY.	28 Sabbath.
5 FRIDAY.	13 SATURDAY.	21 Sabbath.	29 MONDAY.
6 SATURDAY.	14 Sabbath.	22 MONDAY.	30 TUESDAY.
7 Sabbath.	15 MONDAY.	23 TUESDAY.	31 WEDNESDAY.
8 MONDAY.	16 TUESDAY.	24 WEDNESDAY.	

1894.

NOVEMBER.

30 Days.

1 THURSDAY.	9 FRIDAY.	17 SATURDAY.	25 Sabbath.
2 FRIDAY.	10 SATURDAY.	18 Sabbath.	26 MONDAY.
3 SATURDAY.	11 Sabbath.	19 MONDAY.	27 TUESDAY.
4 Sabbath.	12 MONDAY.	20 TUESDAY.	28 WEDNESDAY.
5 MONDAY.	13 TUESDAY.	21 WEDNESDAY.	29 THURSDAY.
6 TUESDAY.	14 WEDNESDAY.	22 THURSDAY.	30 FRIDAY.
7 WEDNESDAY.	15 THURSDAY.	23 FRIDAY.	
8 THURSDAY.	16 FRIDAY.	24 SATURDAY.	

1894.

DECEMBER.

31 Days.

1 SATURDAY.	9 Sabbath.	17 MONDAY.	25 TUESDAY.
2 Sabbath.	10 MONDAY.	18 TUESDAY.	26 WEDNESDAY.
3 MONDAY.	11 TUESDAY.	19 WEDNESDAY.	27 THURSDAY.
4 TUESDAY.	12 WEDNESDAY.	20 THURSDAY.	28 FRIDAY.
5 WEDNESDAY.	13 THURSDAY.	21 FRIDAY.	29 SATURDAY.
6 THURSDAY.	14 FRIDAY.	22 SATURDAY.	30 Sabbath.
7 FRIDAY.	15 SATURDAY.	23 Sabbath.	31 MONDAY.
8 SATURDAY.	16 Sabbath.	24 MONDAY.	

1895. JANUARY. 31 Days.

1 TUESDAY.	9 WEDNESDAY.	17 THURSDAY.	25 FRIDAY.
2 WEDNESDAY.	10 THURSDAY.	18 FRIDAY.	26 SATURDAY.
3 THURSDAY.	11 FRIDAY.	19 SATURDAY.	27 Sabbath.
4 FRIDAY.	12 SATURDAY.	20 Sabbath.	28 MONDAY.
5 SATURDAY.	13 Sabbath.	21 MONDAY.	29 TUESDAY.
6 Sabbath.	14 MONDAY.	22 TUESDAY.	30 WEDNESDAY.
7 MONDAY.	15 TUESDAY.	23 WEDNESDAY.	31 THURSDAY.
8 TUESDAY.	16 WEDNESDAY.	24 THURSDAY.	

1895. FEBRUARY. 28 Days.

1 FRIDAY.	9 SATURDAY.	16 SATURDAY.	23 SATURDAY.
2 SATURDAY.	10 Sabbath.	17 Sabbath.	24 Sabbath.
3 Sabbath.	11 MONDAY.	18 MONDAY.	25 MONDAY.
4 MONDAY.	12 TUESDAY.	19 TUESDAY.	26 TUESDAY.
5 TUESDAY.	13 WEDNESDAY.	20 WEDNESDAY.	27 WEDNESDAY.
6 WEDNESDAY.	14 THURSDAY.	21 THURSDAY.	28 THURSDAY.
7 THURSDAY.	15 FRIDAY.	22 FRIDAY.	
8 FRIDAY.			

1895. MARCH. 31 Days.

1 FRIDAY.	9 SATURDAY.	17 Sabbath.	25 MONDAY.
2 SATURDAY.	10 Sabbath.	18 MONDAY.	26 TUESDAY.
3 Sabbath.	11 MONDAY.	19 TUESDAY.	27 WEDNESDAY.
4 MONDAY.	12 TUESDAY.	20 WEDNESDAY.	28 THURSDAY.
5 TUESDAY.	13 WEDNESDAY.	21 THURSDAY.	29 FRIDAY.
6 WEDNESDAY.	14 THURSDAY.	22 FRIDAY.	30 SATURDAY.
7 THURSDAY.	15 FRIDAY.	23 SATURDAY.	31 Sabbath.
8 FRIDAY.	16 SATURDAY.	24 Sabbath.	

# CHRONICLE.

1843.

*May 18th.*—First meeting of the General Assembly of the Free Church of Scotland.

*May 29th.*—First Act of Assembly on Education of Students for the Ministry.

*July 4th.*—First Professors in New College appointed.

*July 8th.*—House in George Street purchased for a College.

*October 31st.*—New College opened by Dr. Chalmers, in Free St. George's Church.

1844.

*February 23rd.*—Theological Faculty of New College constituted—Members, Dr. Chalmers, Dr. Welsh, Dr. Cunningham, and Dr. Duncan. James Bonar, Esq., W.S., Secretary.

1845.

*April 24th.*—Dr. Welsh died.

*May 30th.*—Dr. James Buchanan appointed Professor of Theology in New College.

*August 25<sup>th</sup>.*—Dr. Fleming appointed to the Chair of Natural Science, New College.

1846.

*January 5<sup>th</sup>.*—Divinity Hall at Aberdeen opened by Dr. MacLagan.

*June 3<sup>rd</sup>.*—Foundation of New College, Mound, laid by Dr. Chalmers.

1847.

*May 31<sup>st</sup>.*—Dr. Chalmers died.

*August 11<sup>th</sup>.*—Dr. Cunningham appointed Principal, and Dr. R. S. Candlish as Professor of Theology, New College.

1848.

*May 17<sup>th</sup>.*—Dr. Candlish resigned the Professorship of Theology.

1849.

*June 5<sup>th</sup>.*—Dr. Bannerman appointed Professor of Theology, New College.

1850.

*November 6<sup>th</sup>.*—New College Buildings opened.

1852.

*October 29<sup>th</sup>.*—Professor M'Lagan, Aberdeen, died.

1853.

*May 28<sup>th</sup>.*—Dr. Fairbairn appointed Professor of Theology at Aberdeen.

1854.

*May 23<sup>rd</sup>.*—Dr. Smeaton appointed Professor at Aberdeen.

1855.

*May 30<sup>th</sup>.*—Mr. Sachs appointed Professor of Hebrew at Aberdeen.

1856.

*May 30<sup>th</sup>.*—Glasgow Free Church College instituted. Dr. Fairbairn appointed Professor of Theology, and Dr. Gibson as Professor of Theology and Church History at Glasgow.

*August 13<sup>th</sup>.*—Dr. Lumsden appointed Professor at Aberdeen.

1857.

*May 26<sup>th</sup>.*—Dr. Douglas appointed Professor of Hebrew, and Dr. Hetherington as Professor of Apologetics at Glasgow.

*May 28<sup>th</sup>.*—Dr. Smeaton appointed Professor of Exegetics, New College.

*June 1<sup>st</sup>.*—Dr. Fairbairn appointed Principal of Glasgow College.

*June 29<sup>th</sup>.*—Dr. David Brown appointed Professor at Aberdeen.

*November 18<sup>th</sup>.*—Professor Fleming, D.D., F.R.S.E., died.

1861.

*December 14<sup>th</sup>.*—Principal Cunningham, D.D., died.

1862.

*May 27<sup>th</sup>.*—Dr. R. S. Candlish appointed Principal, and Dr. Ramsay as Professor of Theology and Church History, New College.

1863.

*May 27th.*—Dr. Davidson appointed Professor of Hebrew, New College.

1864.

*January 27th.*—Dr. Black died.

*May 27th.*—Dr. Islay Burns appointed Professor of Theology at Glasgow. Dr. Tenn appointed to the Natural Science Chair, New College.

*May 26th.*—Professor Lumsden appointed Principal at Aberdeen.

1865.

*May 3rd.*—Professor Hetherington, D.D., died.

1867.

*May 27th.*—Dr. Duff appointed to the Chair of Evangelistic Theology.

1868.

*March 27th.*—Professor Bannerman, D.D., died.

*May 28th.*—Dr. James Buchanan resigned.

*May 25th.*—Dr. MacGregor and Dr. W. Garden Baikie appointed Professors of Theology, New College.

1869.

*September 29th.*—Professor Sachs died.

1870.

*February 26th.*—Professor John Duncan, LL.D., died.

*April 19th.*—Professor James Buchanan, D.D., died.

*May 24th.*—Mr. W. B. Smith, M.A., appointed to the Professorship of Hebrew at Aberdeen.

1871.

*November 2nd.*—Professor Gibson, D.D., died.

1872.

*May 20th.*—Professor Islay Burns, D.D., died.

*May 28th.*—Dr. T. M. Lindsay appointed Professor of Church History, and Dr. J. A. Candlish a Professor of Theology at Glasgow.

1873.

*October 19th.*—Principal Candlish, D.D., died.

1874.

*May 26th.*—Dr. Rainy appointed Principal of New College.

*August 6th.*—Principal Fairbairn died.

1875.

*May 27th.*—Dr. Douglas appointed Principal, and Dr. A. B. Bruce a Professor of Theology in Glasgow College.

*August 18th.*—Dr. William Bennie, of the Reformed Presbyterian Church, Gurling, appointed Professor of Theology in Aberdeen College.

*October 17th.*—Principal Lumsden, D.D., died.

1876.

*May 22nd.*—Dr. David Brown appointed Principal, and Dr. Salmond as Professor, in Aberdeen College.

*July 21st.*—D. Anderson Moxey, M.D., appointed Lecturer on Elocution in New College.

1877.

*July 26th.*—Mr. Keddie, F.R.S.E., of Glasgow College, died.

1878.

*February 12th.*—Dr. Duff died.

*June 3rd.*—Institution of the Thomson Lectureship at Aberdeen.

1879.

*May 30th.*—Mr. Henry Drummond appointed Lecturer on Natural Science in Glasgow College.

1880.

*April 3rd.*—Rev. John Laing, Librarian of New College, died.

*May 29th.*—Dr. Thomas Smith appointed Professor of Evangelistic Theology.

1881.

*May 23rd.*—Professor MacGregor, D.D., resigned.

*May 25th.*—Dr. John Laidlaw appointed Professor of Theology in New College.

*May 26th.*—Hebrew Chair at Aberdeen declared vacant.

1882.

*May 24th.*—Mr. George G. Cameron, M.A., appointed Professor of Hebrew at Aberdeen.

1883.

*May 31st.*—Natural Science Chair at Glasgow raised to a full Professorship.

1886.

*September 22nd.*—Dr. Binnie died.

1887.

*May 24th.*—Mr. James Iverach, M.A., appointed Professor of Apologetics, and Mr. James Robertson, M.A., as Professor of Church History in Aberdeen College.

1889.

*April 14th.*—Professor Smeaton, D.D., died.

*May 28th.*—Dr. Marcus Dods appointed to the Chair of New Testament Exegesis in New College.

1892.

*May 23rd.*—Dr. Douglas and Dr. Thomas Smith resigned.

*May 24th.*—Mr. George A. Smith, M.A., appointed Professor of Hebrew in Glasgow College.





## PART I.

---

### GENERAL INFORMATION APPLICABLE TO ALL THE COLLEGES.

---

THERE are three Colleges connected with the Free Church—one in Edinburgh, one in Aberdeen, and one in Glasgow. They are all Theological Colleges, or, according to the designation long prevalent in Scotland, "Divinity Halls," intended for training candidates for the ministry, after the Students have completed their undergraduate course at one or other of the National Universities; and they owe their origin to the Disruption. Immediately after that event, Dr. Chalmers took steps to secure for the Free Church a proper system of theological education, framed in accordance with principles which he had announced and advocated long before. Dr. Welsh succeeded in raising, by donations of £1000 each from twenty-one individuals, a sum sufficient to purchase ground and erect collegiate buildings in Edinburgh; Francis Edmond, Esq., and other zealous friends of the cause, provided the institution which was established in Aberdeen a few years after that in Edinburgh; and not long afterwards, Dr. William Clark of Wester-Moffat, by his individual munificence, and by the stimulus which his example gave to others like-minded, founded and partially endowed the College in Glasgow. The buildings of the several Colleges afford accommodation for the prescribed classes, for libraries, and museums.

Endowments exist to a greater or less extent in connection with all the Colleges. None, however, are sufficiently endowed; and the salaries of Professors, and yearly expenses connected with the upholding of the buildings, &c., require to be largely supplemented by a collection made yearly in all the congregations of the Free Church, and by fees from Students. The average contributions from these two sources have seldom exceeded £4000.

## CONSTITUTION OF THE COLLEGES.

The Constitution of the Colleges of the Free Church has been framed by the Church, submitted to Presbyteries, and sanctioned by the General Assembly in various Acts. It is substantially the same in all the Colleges. The Acts of Assembly provide for the vesting of College property and funds, for the election of Professors, and for the general management and superintendence of College business.

The buildings, and all property belonging to any of the Colleges, are vested in trustees appointed by the Church, under appropriate conditions. A select Committee is also appointed by the General Assembly, consisting of twelve "Ministers and ten Elders, of whom five shall retire by rotation from year to year, two only of whom may be re-elected, and reserving the rights competent to all parties according to the laws of the Church; with authority to undertake the general administration of College property and finances, to give advice in cases of difficulty, to originate and prosecute before the Church Courts processes against any of the Professors for heresy or immorality, and to make necessary inquiries for that purpose; to originate also, and prepare for the decision of the General Assembly, proposals for the retirement of Professors disabled by age or infirmity, and for fixing the retiring allowance they are to receive." The Convener is named by the Assembly, and the Committee meets as often as is found desirable. They submit to the Assembly an annual report of their proceedings, with a summary of the attendance at each of the Halls during the session. It is also their duty to see that the annual collection in behalf of the Colleges is properly intimated. The following are the names of the present members of the College Committee:

<i>Ministers.</i>	<i>Elders.</i>
Principal Brown.	Mr. D. M. Watson.
Dr. Goold.	Mr. Walter Duncan.
Dr. Bannerman.	Mr. John Cowan, W.S.
Dr. Geo. Reith.	Mr. C. J. Guthrie.
Dr. J. H. Wilson.	Mr. Robert Lumsden.
Professor Candlish.	Sir Wm. Henderson.
Mr. James Matthew.	Mr. John M. M'Candlish.
Professor Duns.	Mr. W. S. Fraser, W.S.
Principal Rainy.	Mr. Robert Simson.
Dr. Stalker.	Mr. Thomas Binnie.
Dr. W. R. Taylor.	
Mr. Geo. W. Thomson.	
Mr. Wm. Scrymgeour.	

*Convener*—Dr. Bannerman.

*Secretary*—Mr. J. A. Dalmahoy, W.S.

Besides this Committee, the Deed of Constitution for the Colleges appoints that a special Commission shall be named by the Assembly once in five years, to consist chiefly of senior Ministers and Elders of the Church, for the purpose of making a special visitation of the Colleges. This Commission makes a special report to the Assembly on the state of the Colleges.\*

### LOCAL FINANCIAL BOARDS.

In 1869, the College Committee recommended the appointment of a Local Financial Board for each of the Colleges, and the Assembly of that year resolved as follows:—

In conformity with the recommendation of the Committee, the Assembly resolve that a Local Board be appointed in connection with each of the three Colleges at Edinburgh, Glasgow, and Aberdeen, for the management of their financial affairs; that such Boards shall be empowered to receive and disburse the Funds accruing to the several Colleges, in conformity with the appointments of the General Assembly, and with the specific destination of particular endowments; that it shall belong to such Boards, with the concurrence of the General Trustees of the Church, to advise and determine respecting investments of money for College purposes, and to see that the same be properly executed; also, with consent of the College Committee, to make such alterations and repairs as may be required from time to time on the College buildings; that these Financial Boards shall be subject to the College Committee, to which they shall present annually a statement of accounts, to be laid before the General Assembly. Each Board shall have a Secretary and a Treasurer, and shall keep a record of its proceedings, —three to be a quorum,—such records to be annually sent up to the General Assembly, as in the case of Standing Committees of the Church; the Principal of each College to be Convener of the Board connected with the College of which he is Principal.

Further, in 1871, the Assembly extended the powers and functions of the Local College Boards in Glasgow and Aberdeen, and appointed these Boards Trustees for holding property and funds belonging to, or connected with, these Colleges respectively; these Boards were also empowered to employ a Law Agent for the transaction of their business, and instructed to lay before the Assembly, annually, an account of their intrusions, and of the state of their property, funds, and investments. And the General Trustees were instructed to employ Law Agents residing in Glasgow or Aberdeen, for the transaction of all business relating to the tenure and investment of property and funds

\* Acts of Assembly relative to Constitution in 1852, V.; 1855, IV. to VI.; 1858, VII.; 1861, IX.

belonging to, or connected with, the Colleges of Glasgow and Aberdeen.\*

The Financial Board for New College, Edinburgh, consists of the following Members—

*Ministers.*

Principal Rainy.  
Mr. Robert Gordon.  
Dr. Alexander Whyte.  
Dr. J. H. Wilson.  
Mr. R. J. Sandeman.

*Elders.*

Mr. John Cowan, Beeslack.  
Mr. J. M. Balfour-Melville.†  
Mr. J. P. Coldstream.

Principal Rainy, *Convener.*

Financial Board for Glasgow College—

*Ministers.*

Principal Douglas.  
Dr. W. R. Taylor.

*Elders.*

Mr. James Stevenson.  
Mr. J. Campbell, Tullichewan.  
Lord Overtoun.

Mr. Hugh Brown.  
Dr. W. G. Blackie.  
Mr. Peter Denny.  
Mr. J. C. White.  
Mr. Peter Gardner.  
Mr. James Low.  
Mr. Thomas Binnie.  
Mr. Alex. Stephen.  
Mr. H. A. Roxburgh.

Principal Douglas, *Convener.*

Financial Board for Aberdeen College—

*Ministers.*

Principal Brown.  
Mr. Geo. W. Thomson.  
Mr. Andrew Doak.  
Mr. Alex. Miller, Buckie.

*Elders.*

Sir Wm. Henderson.  
Mr. Wm. Ferguson.  
Mr. Robert Lumsden.  
Mr. Thos. Ogilvie.  
Mr. David M'Hardy.  
Mr. Gray C. Fraser.

Principal Brown, *Convener.*

# PROFESSORS.

The election of Professors is vested in the General Assembly, under such regulations as may from time to time be enacted, for securing due deliberation in the discharge of this important duty. They are inducted into their respective offices by the Presbytery of the bounds, in the same manner as ministers are admitted to charges. They can hold no pastoral charge, and must deliver the courses of lectures appropriate to their chairs under the arrangements of the curriculum, superintend the studies of the Students, conduct examinations in the branches which they

\* See Act VI. of Assembly 1871.

† Deceased.

teach, and take care of the discipline of the classes committed to them. They are expected to devote part of their time to hearing the Divinity Hall discourses prescribed by the laws of the Church. A Professorship of Natural Science exists both in Edinburgh and in Glasgow; and in Aberdeen the Thomson Lectureship in Natural History and Theology has been instituted.

#### SENATUS ACADEMICUS.

In each of the Colleges there is a Senatus, composed of the Principal and Professors. Among the functions of the Senatus may be reckoned the arrangement of the hours of attendance on the various classes, the regulation of the libraries and museums, the decision upon exercises and discourses, and the maintenance of the discipline of the College.\* The Principal presides at the meetings, or, in his absence, the senior Professor.

For several years, each Senatus was empowered to return a representative to the General Assembly. Since 1859 this has been discontinued, and the Colleges no longer possess any special privilege in this respect. Theological Professors are members of the Presbytery of the bounds, and may be returned as representatives for their own Presbytery, like other ministers.

#### STUDENTS AND THE CURRICULUM.

From the period of the Disruption, the subject of theological education engaged the anxious attention of the Free Church. The great aim was to discover the best mode of inducing young men of suitable character and qualifications to devote themselves to the ministry, and to determine the course of instruction by which they might be best trained and prepared for their work.

The system which had long prevailed in Scotland, previous to the Disruption, was defective in several respects. First, it made no adequate provision for ascertaining the acquirements of Students before they entered the Hall. Secondly, the subjects of Systematic Theology and of Church History were each assigned to one Professor, whose prelections generally extended over three or four sessions, so that Students entering the Hall had to commence their studies at whatever point the Professor happened to have reached; and thus, three times out of four, the proper order of study was deranged. Thirdly, there was no distinct provision for initiating Students into the critical study of the Scriptures in the original languages, and conducting them through an accurate examination of some considerable portion

\* The General Assembly of 1888 declared that "the Senatus, in the exercise of the ordinary discipline of the College, has the power to refuse to sustain the Session of any student who fails to perform his work satisfactorily."

of the Scriptures. With a view to remedy these defects, and fulfil the proper ends of a system of theological education, the following arrangements were adopted by the Free Church ; and the education of Students proceeds in conformity with them at all her Divinity Halls. A Board of Examiners was instituted for the purpose of ascertaining the attainments of all applicants for the study of theology, and of those Students who have completed the curriculum in Divinity. The course of theology was so regulated that there should be, during each Session, four distinct classes under tuition, corresponding to the four years of the Student's attendance at the Divinity Hall ; the first course comprehending the Evidences, Inspiration, the Canon, and the Rule of Faith ; the second and third courses completing between them the exposition of the system of scriptural doctrine, including especially the truths bearing on the personal salvation and ultimate destiny of men individually ; and the fourth course comprehending the exposition of doctrine with respect to the Church as an organised society, its characters, properties, and object, its worship, government, and discipline, the sacraments, and the ministry, with the duties of ministers.\* Two courses of Historical Theology are also taught, completing the survey of the subject between them ; and courses of instruction in Hebrew, with the textual criticism and interpretation both of the Old and of the New Testament Scriptures. In virtue of these arrangements, the studies of each Student proceed in regular and uninterrupted order. At various stages during his course, the Student undergoes examination by the Examination Board. His passing this successfully is indispensable (except in the case of an extraordinary dispensation by the General Assembly) to his being taken on further trials by the Presbytery under whose superintendence he is placed, with a view to his being licensed to preach the Gospel.

In addition to these rules and arrangements, it is recommended that Students should avail themselves of suitable opportunities afforded them of engaging in practical work, especially under the regulations for their employment through the Home Mission Committee.† Students are also recommended to avail themselves of the facilities which exist for their training in the art of reading and speaking, and this at the earliest stage of their attendance at the Hall. Presbyteries are recommended to have regard to their qualifications in this particular when conducting their trials.

\* This is the division and arrangement of subjects in Edinburgh College ; in Glasgow and Aberdeen there are some differences in the details of the course, but the same general object is secured.

† See Appendix, p. 94.



The spiritual condition of the Students of Divinity has repeatedly engaged attention, and means have been used from time to time to bring before the Church the necessity of a *converted* ministry, and the need, not only of earnest prayer, but also of all scriptural and appropriate means for promoting this object.

There are thus three distinct periods of a Student's course—(1.) before he enters the Divinity Hall; (2.) during his attendance there; (3.) when he has finished his attendance, and is preparing for licence.

# 1. What is required from Students before entering the Hall.

## *Examination Board.*

According to the ancient practice of the Church, those who enter the Hall as regular Students must comply with certain conditions, the due fulfilment of which ought to be ascertained by the Presbytery to which they apply for leave to study, and by the Professors of Divinity. An additional guarantee, which is also expected to produce greater uniformity in the standard, has more recently been provided by the creation of the Board of Examiners. All regular Students, before entering the Hall, must pass the examination appointed by the Board, except in so far as they are relieved from this by having previously passed the whole or part of the University Examination for a Degree in Arts. (See p. 9, Sec. 3.)

The Board is appointed by the General Assembly from year to year. It ascertains the attainments of Students in the branches which the laws of the Church require to be studied at the Universities;\* and for this purpose it fixes the special subjects of examination, nominates a certain number of Examiners, and appoints the times and places of examination. The subjects are determined several months beforehand, and are advertised at the University seats. The examination is in (1.) Languages—Greek, Latin, Hebrew; (2.) Scripture; (3.) Philosophy, embracing Logic, Metaphysics, Ethics, English Literature; (4.) Mathematics, Natural Philosophy. The places of examination are Edinburgh, Aberdeen, and Glasgow. Papers on the subjects announced are prepared either by members of the Board, or by competent Examiners selected by them.

The examination is conducted in writing. The process occupies two days.

The examination papers, with the Students' answers, are thereafter sent, in the first instance, to the Examiners, who, having they have been prepared, that they may report on them, which they classify in point of merit according to the following scale:

\* See note, p. 10.

of numerical valuation. These reports are then submitted to the Board or their acting committee. From these materials, if the Student's examination is sustained, his certificate is filled up. The certificate is so framed as not merely to show that he has passed, but to indicate the judgment of the Board as to his proficiency in the particular branches on which he has stood a trial. It is thus fitted to be useful as a practical guide to the Student himself, to the Presbytery in their yearly examination of his progress, and to the Examination Board, who have thus a record to which they can refer when the Student comes before them for examination at the close of his theological course.

*Members of the Examination Board.*

Dr. Bannerman.  
Professor Salmond.  
Mr. Thos. Crerar.  
Professor Dods.

Mr. John J. Mackay.  
Mr. Peter Macdonald.  
Dr. R. Boog Watson.

Principal Douglas.  
Professor Bruce.  
Professor Davidson.  
Professor Robertson.

Dr. C. G. M'Crie.  
Mr. J. J. Glen Kippen.  
Mr. James Innes.

Dr. William Patrick.  
Mr. N. D. M'Lachlan.  
Mr. Alexander Martin.

Mr. James Matthew.  
Mr. Alex. S. Wilson.  
Mr. William Beveridge.  
Dr. Melville.

Mr. R. A. Lendrum.  
Mr. Wm. Ewing.

Mr. Gilbert Laurie.  
Mr. Alex. Simpson, Glasgow.  
Mr. S. Simpson, Turriff.  
Mr. David Somerville.  
Mr. James Gordon.

Mr. J. P. Lilley.  
Mr. Rob. Sanders.  
Mr. David Eaton.  
Mr. George Steven.

*Elders.*

Mr. James Sime.  
Rev. J. Grant Mackintosh.  
Sir Thos. Clark, Bart.  
Mr. Robert Simson.  
Mr. R. R. Simpson, W.S.  
Mr. J. Campbell Lorimer.  
Mr. J. M. M'Candlish.  
Rev. James Kennedy.  
Dr. Maurice Paterson.  
Mr. J. Scott Ferrier.  
Mr. Henry Tod.  
Rev. Dr. J. S. Black.  
Dr. A. H. F. Barbour.  
Dr. A. B. Smith.  
Mr. James Ferguson.  
Sheriff Jameson.  
Mr. E. A. Stuart-Gray.  
Dr. Alex. Buchan.  
Mr. John MacNiven.  
Mr. Alex. Mackenzie, M.A.  
Dr. James Burgess.  
Mr. Robert Lumsden.

*Convener.*

Mr. Martin, *Vice-Convener.*  
James Kennedy, *Secretary.*

*Entrance Examination, 1894-95.*

1. Diets of Examination will be held in the Free Church Colleges, at Edinburgh, Glasgow, and Aberdeen, on Thursday and Friday, the 25th and 26th of October, beginning each day at 10 A.M.

2. All Students intending to begin their theological studies next Session (1894-95), are required—(a) to give in their names and addresses to the Secretary (Rev. James Kennedy, New College, Edinburgh), on or before the 1st of October, 1894, stating also (b) the place where they intend to appear for examination; (c) the Presbytery with which they are connected; and (d) the Subjects in which they have passed the University Examinations for the Degree in Arts.\* Candidates must have completed that attendance at a University which is required for graduation. Certificates to be forwarded to the Secretary.

By Act of Assembly, 1893, from October, 1894, and onwards, “Students, before entering on the curriculum of University study, must pass the Preliminary Examination prescribed by the Ordinance of the Universities Commission.”

3. Graduates in Arts, Science, Law, or Medicine, are examined in Scripture; they are also examined in Hebrew, Greek, and Latin, except in so far as these languages have been included in the examinations for their Degrees.

4. Non-Graduates will be examined on the following, except in so far as they have already passed the Degree Examinations in any of these subjects.

*Subjects of Examination.†*

I. <i>Scripture Knowledge,</i>	} The Pentateuch and Joshua; the Gospel of Matthew; the Epistles of James, Peter, and Jude. (Questions will be confined to the contents of these books.)
II. <i>Hebrew,</i>	} Dr. Davidson's Introductory Hebrew Grammar, Sections I.-XXX. (inclusive), except the matter contained in the small print, but with the Exercises from Hebrew into English, in Sections XX.-XXVII. (inclusive), and the Exercises from English into Hebrew, in Sections XII.-XVII. (inclusive), along with Genesis xvi., xvii. for Translation.

\* See footnote, page 11. For practical hints regarding study at University, see Appendix I., pp. 91, 92.

† Regarding the standard fixed for passing, see p. 97.

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|------------------------|---|
| III. <i>Classics,</i>  | { LATIN.—Tacitus' <i>Agricola</i> ; Cicero <i>De Natura Deorum</i> , Book I. Translation into Latin.*<br>{ GREEK.—Matthew's Gospel; Homer's <i>Iliad</i> , Book XVIII., 1-489; Xenophon's <i>Memorabilia</i> , I. Translation into Greek.*  |
| IV. <i>Philosophy,</i> | { LOGIC.—Jevons' <i>Elementary Lessons</i> ; Fraser's <i>Selections from Berkeley</i> .<br>{ MORAL PHILOSOPHY.—Sidgwick's <i>Outlines of the History of Ethics</i> ; and Butler's first three Sermons, with Kilpatrick's Notes.<br>{ ENGLISH LITERATURE.—Stopford Brooke's <i>Primer</i> ; Shakespeare's <i>Hamlet</i> (Clarendon Press Edition); Bacon's <i>Essays</i> . |
| V. <i>Mathematics,</i> | { EUCLID, Books I., II., III., IV., and VI.; ALGEBRA, as far as the Binomial Theorem and the Progressions (inclusive); Elements of PLANE TRIGONOMETRY, to the Solution of Triangles.<br>{ NATURAL PHILOSOPHY.—Blaikie's <i>Elements of Dynamics</i> , Chapters I.-VI. (inclusive).  |

### *Presbytery Examination.*

Students must also be examined by the Presbytery within the bounds of which they reside. They produce to the Presbytery the same certificates of previous study which are required by the Board, or the Board's own certificate, and are examined on literature, science, and philosophy, and also on their knowledge of the Christian religion as exhibited in the catechetical standards of the Church. The Presbytery takes other appropriate means of ascertaining the fitness of the candidate to be allowed to enter on theological study, and, if satisfied, furnishes him with a certificate to that effect.

Students not resident within the bounds of the Free Church of Scotland, who have finished a course of literature and philosophy at any of the Universities of Scotland, may, previous to their enrolment as Students of divinity, be examined by the Presbytery within whose bounds is situated the University at which they have studied, either at the end of the last session of their course of philosophy, or immediately before the commencement of their first session of divinity.

### *Certificates and Enrolment.*

Before enrolment, Students must matriculate.

On entering at the Hall, the Student must produce to the Professor of Divinity, before enrolment, the certificates of

translations from English must not be omitted.

previous study\* as required for the Examination Board; the certificates of the Examination Board and of the Presbytery, showing that he has satisfactorily passed their Examinations; and also a certificate from the minister of the congregation where he usually attends, and, in his absence, or during a vacancy in the congregation, from some neighbouring minister, bearing that his character is suitable to his views. Ministers, previous to granting such certificates, are recommended to consult the elders as to the character borne by the applicant in the congregation, and to embody in the certificate such expression of the result of their consultation as they shall deem expedient and useful.

## § 2. Bursaries, Scholarships, and Fellowships.

The founding of Bursaries, though forming no part of the Curriculum or Constitution, was considered of great importance as a means for encouraging Students to avail themselves of the provision made for their theological training, and measures for providing them were vigorously prosecuted under the sanction of the Church. Dr. Chalmers, in the last address which he ever wrote, and which he had prepared to submit to the Assembly on the morning of his death, stated that this species of endowment is indispensable to the prosperity and permanence of all collegiate institutions, and that, without it, all attempts to foster them into a state of health and productiveness would prove in a great measure abortive. This scheme was in the first instance placed under the care of the Home Mission Committee. Afterwards it was undertaken by the late James M. Hog, Esq. of Newliston, and prosecuted by him so successfully, that an adequate fund for the purpose has been provided in connection with the College in Edinburgh. Similar funds exist also in the Colleges at Aberdeen and Glasgow. Dr. Chalmers was anxious to make a broad distinction between Bursaries and Scholarships, confining the former designation to what should be given, especially by local parties, for encouraging

\* "It is hereby enacted that no Student shall be entered upon the roll of any Professor of Divinity, unless he shall produce to the said Professor a diploma of Master of Arts, or certificates from the several Professors under whom he has studied, showing that he has gone through a full academical curriculum of Literature and Philosophy, and has acquired a knowledge of the elements of the Hebrew language."—Act XI. of Assembly 1860.

The Assembly of 1864 (Act VI.) further agreed to "receive Students who have taken a degree in Arts in an English or Irish University, equivalent to the degree of M.A. in Scotland, as standing on the same footing with Students who have taken said degree in any of the Universities in Scotland."

likely and deserving candidates from their neighbourhood to enter the Hall ; and regarding the latter as prizes to be gained by competition, and intended to evoke the energies of students in the Hall, whatever their circumstances might be. This distinction, however, gradually disappeared, at least as regards the funds of the scheme ; the mode of distributing them by competitive trial is almost universally adopted, and reduced to a permanent form. It is known, however, that in different parts of the country certain endowments exist, which correspond in character and mode of bestowment to Dr. Chalmers' conception of bursaries, strictly so called, being conferred by local parties, and sometimes on other grounds than those of mere superiority in competitive examination.

" It is to such endowments," Dr. Chalmers observed, "that all the seminaries of our higher literature are indebted for their strength and well-being ; and we instance more particularly the higher colleges of England, whose glory has filled the world. Like almost all other seats of learning, whether at home or abroad, which have either given birth to the greatest names in science and theology, or have sent forth the largest number of well-educated ministers, they have been based on endowments."

For Scholarships or Fellowships, awarded at the end of the Divinity Hall course, see under Edinburgh, Glasgow, and Aberdeen respectively.

### § 3. Attendance at the Hall.

The following are the requirements which must be kept in view during the period of attendance at the Hall :—

1. The session opens on the first Wednesday of November,\* and closes on the Wednesday preceding the first Tuesday of April.

2. The ordinary Theological Curriculum consists of *four years' regular attendance at the Hall*.

3. In no case shall less than *two years' regular attendance* be sustained ; and exemption from four years' regular attendance shall be granted only by the Board of Examination. In all cases of irregular attendance, enrolment in two different sessions is required for each session for which exemption from regular attendance is granted ; and students exempted shall be annually examined upon books and subjects prescribed to them.

4. As Professorships of Natural Science exist in Edinburgh and Glasgow, and a Lectureship in Aberdeen, attendance upon the Natural Science Class for one session is required of all theological Students.

\* In Glasgow, the opening lecture is delivered the day before, and the classes begin on this day.



5. The several classes are attended in a somewhat different order in the different Colleges. The details will be given in Part II. In all the Colleges, according to the laws of the Church, *Theology* must be studied during the four years, in the natural order of the successive classes of Apologetic, Junior Systematic, Senior Systematic, and Ecclesiastical and Pastoral Theology.

6. All Students, during their attendance at the Hall, are required to deliver six exercises—viz., a homily in English, an exercise in Latin or English, a critical Hebrew exercise, an exercise and addition on a passage in the Greek Testament, a lecture, and a popular sermon. The rules as to the time of delivering these discourses, and as to the additional College exercises which are required, are differently arranged in the different Colleges.

7. All Students are examined by their respective Presbyteries every year during their attendance at the Hall; and must produce to the Professors, each session, a certificate attesting the Presbytery's satisfaction with their progress, as well as a certificate of good moral character from the minister under whose pastoral charge they are.

#### § 4. Close of the Theological Curriculum.

8. All Students further undergo examination by the Board at various stages during their course of theological study, and those who pass receive a certificate to be laid before the Presbytery to which they apply for being taken on trial.

I. Students beginning their Second Session will be examined (Saturday, 3rd November, 1894) on the following subjects:—

1. SCRIPTURE KNOWLEDGE (English Bible).—Book of Judges—2 Kings (inclusive); Job—Canticles (inclusive); Gospel of Mark; Epistles to the Thessalonians and Corinthians.
2. LATIN.—Turretini Institutio, Locus XIV., Quaestiones VIII.-XIII. (inclusive); Tertulliani Apologeticus, chaps. 1-27 (inclusive).
3. NATURAL SCIENCE.\*—Dawson's Geological History of Plants (International Scientific Series), pp. 1-270, omitting pp. 84-109 and 148-174.

II. Students beginning their Third Session will be examined (Saturday, 3rd November, 1894) on the following:—

SCRIPTURE KNOWLEDGE (English Bible).—Books of Chronicles—Esther (inclusive); the Minor Prophets; Luke's Gospel, and Acts of the Apostles; Epistles to the Romans, Galatians, and Hebrews.

\* In the case of Students attending Aberdeen College, the Examination on Natural Science is optional.



III. Students beginning their Fourth Session will be examined (Friday, 2nd November, 1894) on the following subjects :—

1. APOLOGETICS.—Miracles. (Students are referred to the works by Hume, Campbell, Mozley, and Bruce.)
2. SYSTEMATIC THEOLOGY.—Effectual Calling, Regeneration, and Sanctification.
3. HEBREW.—Psalms, for Introduction; Exodus, chaps. i.-xviii. (inclusive), and Psalms lxxii.-lxxxix. (inclusive), for Translation; Psalms lxxii., lxxiii., lxxiv., and lxxxix., for Exegesis. Translation into Hebrew.
4. GREEK.—Acts, chap. xv. to end, and the Teaching of the Twelve Apostles, for Translation; Epistle to the Hebrews for Introduction, and chaps. i.-vii. (inclusive) for Exegesis; New Testament Grammar—the Adverbs, Conjunctions, and Negative Particles. Translation into Greek.

IV. At the close of their Fourth Session, Students will be examined on the following subjects :—

1. SCRIPTURE KNOWLEDGE (English Bible).—Isaiah—Daniel (inclusive); John's Gospel; Epistles to the Ephesians, Colossians, Philemon, and Philippians; the Pastoral Epistles; the Epistles of John; the Apocalypse.
2. EARLY CHURCH HISTORY.—History of the Church from 325 to 451 A.D.
3. LATER CHURCH HISTORY.—History of the Scottish Church, from the Reformation to 1660.
4. DOCTRINE OF THE CHURCH.—(a) The Sacraments; (b) The Constitution, Powers, and Functions of the Presbytery in the Free Church of Scotland. (Students are referred to Moncrieff's Manual, 4th edition.)

#### § 5. Attendance at Foreign Universities.

For the special case of attendance at theological classes in a Foreign University, the following rules have been prescribed by Act V. of Assembly 1860 :—

1. Any Student who desires the time spent by him at a foreign University to be reckoned part of his curriculum, must observe the following conditions :—

(a.) He must produce, to the Presbytery with which he is connected, evidence that he has completed two sessions of attendance at one or more of the Divinity Halls of this Church, and that his attendance and progress in his studies have been satisfactory to the Professors under whom he has studied.

(b.) He must satisfy the Presbytery by suitable evidence, including a certificate under the hand of a professional teacher, that he has made such proficiency in the language used at the University in which he intends to study, as will enable him to

understand and profit by the lectures and other exercises of the classes.

(c.) He must satisfy the Presbytery in regard to the classes he means to attend, and also in regard to the congregation with which he means to connect himself, as well as in regard to the introduction which he has, or is likely to have, to the Professors of such classes, and the Pastor or Pastors of said congregation.

(d.) He must, immediately upon his return to this country, produce to the Presbytery satisfactory evidence, including certificates under the hands of the Professors whose classes he has attended, and the Pastor or Pastors with whose congregation or congregations he has been connected, that his attendance at the University has been regular, his diligence satisfactory, and his conduct, so far as may be known, suitable and becoming; and shall, moreover, submit to an examination by the Presbytery on the branches of study in which he has been engaged.

#### § 6. Preparation for Licence.\*

The regulations prescribed by the Church for the guidance of all parties in connection with this important stage of the Student's progress are in substance the following:—

1. Students intending to apply for licence at the close of their Theological course are required to intimate to the Examination Board, at the beginning of their last Session, to what Presbytery they intend to apply. The names of the Students applying are sent by the Board to all the Presbyteries of the Church, and if no objections are received from any other Presbytery before the 15th of April, the Presbytery applied to is entitled to proceed towards licence.

2. The names of Students desiring to be taken on trials for licence must be proposed by a member of Presbytery at an ordinary meeting previous to that at which the requisite certificates are produced.

3. No Student can be admitted to trial for licence unless he produces to the Presbytery certificates from the Professors of Divinity under whom he has studied, bearing that he has prosecuted his studies and delivered his discourses in the manner prescribed by the Church, and that his conduct, as far as it consists with the knowledge of the said Professors, has been in every respect suitable to his views in life.

4. No Student can be received on trial unless the Presbytery are satisfied that he is of good report, sound in his principles,

\* The account here given includes the provisions made by the Assembly of 1890: see the Act at pp. 95-6.

pious, sober, grave, prudent in his behaviour, and of a peaceable disposition ; that he holds the principles of this Church, as to its spiritual independence, and the duties of nations and rulers in reference to true religion and the Church of Christ ; and the Presbytery shall not agree to the motion on behalf of the Student, unless his residence during the year preceding has been chiefly within their bounds ; or he shall produce sufficient testimonials from the Presbytery within whose bounds he has chiefly resided during that term, bearing that his character is such as is described above, and recommending him in those respects to the Presbytery before whom the proposal is made, as a proper person to be taken upon trials.

5. If a Student (according to regulations, § 5) has studied either in whole or in part at Protestant Universities which are not within the bounds of this Church, he shall, when he is proposed to any Presbytery for trials, be required to produce satisfactory testimonials from the Professors of Divinity in said Universities ; and the time which these Professors shall certify to have been employed by him in studying divinity under their tuition shall be computed in the same manner as if he had prosecuted his studies in any of the Colleges within the bounds of this Church. But no Student, in such circumstances, shall be proposed for trials sooner than six calendar months after his arrival in Scotland.

### § 7. Trials by the Presbytery.

1. The Assembly appoints the following trials to be taken of the Student, and in order herein mentioned, provided always that no part of the examination of a Student shall be commenced by a Presbytery until the last session of his theological course shall have been concluded, and until he shall produce to the Presbytery a certificate of his having passed satisfactorily an examination upon his previous studies, by the Board of Examination appointed by the General Assembly.

(a.) The Presbytery shall examine the Student, strictly and privately, on his knowledge of the Greek and Latin languages, and of philosophy and theology.

(b.) The following written exercises, on subjects prescribed by the Presbytery, shall be delivered :—(1.) An exegesis in Latin or English, or some controverted head in divinity ; (2.) A homily in English ; (3.) An exercise and addition ; (4.) A lecture on some large portion of Scripture ; (5.) A popular sermon. If the Presbytery see cause, they may examine the Student upon the subject of these several discourses.

(c.) Catechetic trials in divinity, chronology, and Church history, and a trial on the Hebrew and Greek languages.

2. The Student having gone through the several trials above mentioned, the Presbytery are ordained to proceed in the following order :—

(*a.*) They shall deliberately and seriously take a conjunct view of the whole trials, and if they shall be of opinion that the Student is not properly qualified to perform the duties incumbent upon a preacher of the Gospel, they shall by no means grant him a licence in his present circumstances.

(*b.*) If, upon this review of his trials, the Presbytery are fully satisfied therewith, they shall record this opinion in their minutes.

(*c.*) The Presbytery shall then propose to the Student the questions that are appointed to be put to all who pass trials, by Act XII., Assembly 1846, and require him to subscribe the Formula which is prescribed by said Act. And the General Assembly strictly prohibit all Presbyteries from licensing any Student to preach the Gospel who shall not give explicit and satisfactory answers to these questions, and subscribe the said Formula.

(*d.*) The Presbytery shall appoint their Moderator to license the Student to preach the Gospel, and order the Clerk to furnish him with an extract of his licence.

3. The General Assembly enact and declare, that, at the request of the Student, it shall be competent to any Presbytery to transfer the receiving of the trials, or any part thereof, certifying to the Presbytery to which the transference is to be made, that the various preliminary steps have been taken according to the directions of this Act; and that such parts of the public and private trials as have been already gone through have been received with approbation.

## PART II.

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### SPECIAL INFORMATION REGARDING THE DIFFERENT COLLEGES.

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#### I.

### New College, Edinburgh.



#### § I.—FOUNDATION.

NEW COLLEGE, Edinburgh, was the first of the Colleges instituted in connection with the Free Church. The idea was originally entertained of making provision for classes in Arts as well as in Theology; and accordingly, in 1844, Mr. Patrick C. MacDougall was appointed Professor of Moral Philosophy; the Rev. John Miller was appointed Classical Tutor; a Mathematical Class was taught by Rev. John Wallace, and in the following year the Rev. Alexander C. Fraser was appointed Professor of

Logic. In connection with these arrangements, the order of studies was practically altered (though the change was not made imperative) so as to give effect to the view long cherished by Dr. Chalmers, that Logic and Ethics should follow the Mathematical and Physical Sciences in the order of study, instead of preceding them. The provision thus made for classes in Arts was due, in a great measure, to the fact that at that time the tests imposed on Professors in the Universities were of such a kind, and so applied, as to exclude members of the Free Church from all the Chairs. When the University tests were abolished, and both Professor MacDougall and Professor Fraser were elected to corresponding Chairs in the University of Edinburgh (1853, 1857), this extended platform was abandoned, and the efforts of the Church were concentrated upon Theological training exclusively.

No time was lost in procuring premises, which, though inadequate to the full development of the contemplated system, were sufficient for temporary accommodation. These premises were in George Street, and the business of the College was conducted there until 1850. Subscriptions having been obtained to warrant the erection of a building on a scale suited to the object, a very eligible site at the head of the Mound was secured. Plans by W. H. Playfair, Esq., were prepared and adopted, and the new building was proceeded with. Dr. Chalmers, as Principal, laid the foundation-stone on the 4th of June, 1846, exactly one year previous to the day on which his remains were consigned to the tomb. The structure was completed in four years, and was opened on 6th November, 1850, under the sanction of the Commission of the General Assembly, by their Moderator, Dr. N. Paterson, who delivered a sermon, and also a special address to the Professors and Students. The cost, including the price of the site (£10,000) amounted to £46,506, 8s. 10d. The building fund was begun by one contributor giving £2000, and twenty-one others giving £1000 each.

The building contains accommodation for seven classes, together with a Library, Museum, Senate Hall, and Students' Hall.

A report of the proceedings at the laying of the foundation-stone of the College was printed as an appendix to the College Report of 1847, which contains the address then delivered by Dr. Chalmers. Subsequently, the Sermon delivered by Dr. Paterson on the inauguration of the College, and the introductory lectures delivered on the same occasion in their several Classes by Professors Cunningham, Buchanan, Bannerman, Duncan, Black, MacDougall, Fraser, and Fleming, were published in a volume which was issued as a record of the event.

## § II.—PROFESSORS AND OTHER OFFICERS.

Appointed

*Principal*, . . . . ROBERT RAINY, D.D., . . . . 1874

*Professors.*

*Divinity*, . . . . . W. GARDEN BLAIKIE, D.D., LL.D., 1868

*Systematic Theology*, JOHN LAIDLAW, D.D., . . . . 1881

*Exegetical Theology*, MARCUS DODS, D.D., . . . . 1889

*Church History*, . . . . ROBERT RAINY, D.D., . . . . 1862

*Hebrew and Old Testament Exegesis*, . . . } A. B. DAVIDSON, D.D., LL.D., . . 1863

*Natural Science*, . . . . JOHN DUNS, D.D., . . . . 1864

*Evangelistic Theology*, J. H. WILSON, D.D., *Lecturer*, . . 1893

*Fullon Lecturer on* } D. ANDERSON MOXEY, M.D.,

*Elocution*, . . . . } M.R.C.P. Lond.

*Librarian*, . . . . . Principal RAINY.

*Secretary of Senatus*, . . . . Professor DUNS.

*Acting Librarian*, . . . . JAMES KENNEDY, B.D.

*Treasurer*, . . . . . A. ELLISON ROSS, S.S.C.

*Janitor*, . . . . . WILLIAM DUFF.

## § III. ARRANGEMENT OF CLASSES AND STUDIES.

The principles on which the Church has regulated the Curriculum have been referred to in Part I. The order of Classes now sanctioned as the permanent arrangement for Edinburgh is the following:—

*First Year*—Divinity, Junior Hebrew, Natural Science.

*Second Year*—Divinity, Senior Hebrew, Junior Exegetics.

*Third Year*—Divinity, Senior Exegetics, Junior Church History.

*Fourth Year*—Divinity, Senior Church History.

## SESSION 1894-95.

The Introductory Lecture will be delivered on Wednesday, 7th November, by Professor DUNS, D.D. The classes for the ensuing Session will meet on Thursday, 8th November. The Session closes on the Wednesday before the first Tuesday of April, 1895.

<i>Divinity</i> , . . . . .	{ First Year, 1 P.M. . . }	Dr. W. GARDEN BLAIKIE,
	{ Fourth Year, 11 A.M. . }	Edinburgh Road
<i>Systematic Theology</i> , . . . .	{ Second Year, 11 A.M. . }	Dr. LAIDLAW, 8 Mer-
	{ Third Year, 1 P.M. . . }	chiston Avenue.



<i>Divinity and Church History,</i>	{ Junior Class, 11 A.M. . }	Dr. RAINY, 23 Douglas
	{ Senior Class, 1 P.M. . }	Crescent.
<i>Hebrew and Oriental Lan-</i>	{ Junior Class, 10 A.M. . }	Dr. DAVIDSON, 10 Rill-
<i>guages,</i>	{ Senior Class, 12 Noon, }	bank Terrace.
<i>Exegetical Theology,</i>	{ Junior Class, 10 A.M. . }	Dr. DODS, 23 Great King
	{ Senior Class, 12 Noon, }	Street.
<i>Evangelistic Theology,*</i>	{ First Year, 11 A.M. . }	Dr. J. H. WILSON.
	{ Fourth Year, 12 Noon, }	
<i>Natural Science,</i>	First Year, 12 Noon, . }	Dr. DUNS, 14 Greenhill
		Place.
<i>Fulton Class of Elocution,†</i>		Dr. MOXEY.

According to these arrangements, the ordinary Curriculum stands thus :—

<i>First Year's Students,</i>	{ Junior Hebrew at 10 A.M. . . }	Dr. DAVIDSON.
	{ Natural Science at 12 Noon, . }	Dr. DUNS.
	{ First Year's Theology at 1 P.M. . }	Dr. GARDEN BLAIKIE.
	{ Evangelistic Theology at 11 A.M.* }	Dr. J. H. WILSON.
<i>Second Year's Students,</i>	{ Elocution, Thursdays at 11 A.M.† }	Dr. MOXEY.
	{ Junior Exegesis at 10 A.M. . . }	Dr. DODS.
	{ Second Year's Theology at 11 A.M. }	Dr. LAIDLAW.
	{ Senior Hebrew at 12 Noon, . . }	Dr. DAVIDSON.
<i>Third Year's Students,</i>	{ Elocution, Mondays at 1 P.M.† }	Dr. MOXEY.
	{ Junior Church History at 11 A.M. }	Dr. RAINY.
	{ Senior Exegesis at 12 Noon, . . }	Dr. DODS.
	{ Third Year's Theology at 1 P.M. . }	Dr. LAIDLAW.
<i>Fourth Year's Students,</i>	{ Elocution, Thursdays at 10 A.M.† }	Dr. MOXEY.
	{ Fourth Year's Theology at 11 A.M. }	Dr. GARDEN BLAIKIE.
	{ Senior Church History at 1 P.M. . }	Dr. RAINY.
	{ Evangelistic Theology at 12 Noon,† }	Dr. J. H. WILSON.
	{ Elocution, Mondays at 12 Noon,† }	Dr. MOXEY.

## MATRICULATION AND ENROLMENT.

Regular Students of Theology, before entering with the Professors, must matriculate, and pay the Common Fee to the Treasurer, each year of their course. Nor can an irregular Student be enrolled with any Professor before he has matriculated. The Matriculation-Fee is 10s., and the Common Fee is £4, 10s. yearly. The matriculation takes place in the Senate Hall, at times indicated on the Board at the gate.

Having matriculated, all Free Church Students must next enrol, producing all the certificates specified at pages 10, 11. The Enrolment Book is at present kept by Dr. Blaikie, and the times for enrolling will be intimated on the Board. No Free Church Student can be entitled to a certificate in any class without having had his name entered in this book at the beginning of each session.

\* The Evangelistic Theology Classes meet during November and December only, for three hours a-week.

† Students of each year attend this class for one hour a-week.

On a separate page of the book, there is also kept a register of Students who are not provided with all the statutory certificates; such Students may be allowed to take part in all the ordinary work of the classes they attend, with the exception of the discourses required by the laws of the Church.

Students from other countries or churches should bring with them certificates of Christian character from their ministers, and of their previous studies in the Universities and Theological Institutions with which they have been connected. For licentiates, a certificate of licence is sufficient.

*Hebrew Tutorial Class.*—A Class will be conducted by the Tutor, Mr. Charles Hutchison, M.A., for Students preparing to enter on the regular Theological Course. Fee, One Guinea. (See further, p. 44.)

### HOLIDAYS.

The Classes do not meet during the Christmas holidays, nor on the first Monday of February, nor on the day when the March Commission of Assembly is held.

### COLLEGE DISCOURSES AND OTHER EXERCISES.

The Discourses required by the Laws of the Church to be delivered by Students at the Divinity Hall, must be given in at Edinburgh as under—

*First Year.*—Homily in English, not later than 1st February.

*Second Year.*—Lecture on the first Monday of the Session, and critical Hebrew Exercise on the Tuesday after the first Monday of February.

*Third Year.*—Exegesis in Latin or English, and the Exercise and Addition, not later than 14th December.

*Fourth Year.* Popular Sermon, on the first Monday of December:

### DELIVERY OF THE TWO POPULAR DISCOURSES.

I. THE LECTURE. *A Second Year's Exercise.* It has not been found practicable, for various reasons, to have the Lectures delivered in public worship. They are therefore, at present, heard in the Class of Systematic Theology, in the same manner as are the other second and third years' discourses in their respective classes. But attention is given to

their special character as specimens of preparation for the pulpit. An endeavour is made to have them delivered, heard, and criticised with that peculiarity in view; the students opening the class on that occasion with prayer, and the meeting being conducted so far as possible like a diet of worship.

II. THE SERMON.—*A Fourth Year's Exercise.*—The hearing and criticism of the sermons shall be shared by the several Professors, who shall endeavour to arrange for their delivery in some Church on an occasion of public worship. Announcement shall be made in College of the time and place of delivery of each, so as to admit of the attendance of students. The criticism should be also publicly delivered at a meeting of the Class.

## OUTLINE OF CLASS-WORK.

### DIVINITY.

Rev. Dr. W. GARDEN BLAIKIE, Professor.

#### FIRST YEAR: APOLOGETICAL THEOLOGY.

In the *Lectures*, after a sketch of the history of the principal conflicts between faith and unbelief, and a bird's-eye view of the present modes and forms of scepticism, NATURAL THEOLOGY is first taken up. The fundamental principles of all belief, and especially of belief in God, are examined and vindicated, and the arguments stated and illustrated. Insufficiency of Natural Religion, and relation of Reason to Revelation, are then considered, as preparatory to the next great subject—the CHRISTIAN EVIDENCE. Starting with the *three great facts*—Christ, Christianity, and the Christian Records, an adequate cause for these is sought. The various modern theories are thoroughly examined, and the supernatural solution is fully gone into. The genuineness and authenticity of the Gospel history is established by both internal and external proofs. Miracles, Prophecy, Internal or Moral Evidences, Collateral and Miscellaneous Evidences, are taken up. The Students are examined verbally and by written exercises; information is given orally on the literature of the subjects; and a Homily is prepared and delivered by each Student during the session.

A few hours are given to instruction in Homiletics, especially the purpose, nature, and method of pulpit discourses.

## FOURTH YEAR : ECCLESIASTICAL AND PASTORAL THEOLOGY.

This course embraces *two* subjects—1. The Theory or Doctrine of the Church; and 2. Homiletical and Pastoral Theology. Under the former of these, the lectures embrace (1.) The idea of the Church; its design, nature, and characteristics. (2.) Its constitution, government, and worship; power, officers, and ordinances. (3.) Its relation to other bodies.

In Homiletical and Pastoral Theology, a full view of the various branches of pulpit and pastoral duty is obtained through the use, as a text-book, of the Professor's "Manual" on that subject; a course on the *Homiletics of the Bible* is designed to illustrate the characteristic features of the great ministries of the Old and the New Testaments. Lectures are added on the history of the Christian pulpit, and on some of the great ministries of the Christian Church in various ages and countries. Besides examinations, written and oral, the exercises in the class are chiefly homiletical. The views of the Students are elicited especially on homiletical subjects and practical work. New courses of lectures are added from time to time—*e.g.*, Homiletical treatment of Scripture: remarks on books of devotional religion, &c., &c.

## SYSTEMATIC THEOLOGY.

Rev. Dr. LAIDLAW, Professor.

The studies of the JUNIOR CLASS consist of an Introductory Discussion on the Nature, Source, and Method of Dogmatics, and of the first two out of the three parts into which the whole course is divided. These are (*a*) The Original Relation between God and Man; (*b*) The Breach of that Relation. The main topics embraced under the first are those commonly known as Theology Proper, or the Doctrine concerning God; Anthropology, or the Doctrine regarding Man in his Original Constitution: while the second comprehends the Doctrine of Sin and Condemnation.

The SENIOR CLASS is almost entirely occupied with the Third Part of the Scheme, or the Doctrine of Redemption. It embraces—The Doctrines of the Person of the Redeemer, of His Work in obtaining Redemption, of the Spirit's Work in applying it, or the Doctrine of Salvation. In other words, it will treat of Christology and of Soteriology (objective and subjective), and

will close with a brief view of Eschatology, or the Doctrine of the Last Things.

The method aimed at in handling each doctrine is (1.) To ground it in Scripture, usually by examining some leading passages or prominent Biblical terms; (2.) To give an outline of the movement of thought and controversy on the topic; (3.) To examine the symbolic expression of the doctrine, especially as it is found in our own creed; (4.) To indicate how the subject may be best presented in popular exposition. This method cannot be fully and formally carried out on every topic. The first item is regarded as indispensable.

The work of the class is carried on by lectures three days a-week. The other days are occupied by oral recapitulation and by Students' discourses. Four monthly papers are prescribed, besides the written examinations.

The Text-Book is Calvin's Institutes. Each student is recommended to provide himself with a convenient copy of the whole Scriptures in the original tongues for constant reference; also to have at hand a copy of the Westminster Standards.

## NEW TESTAMENT EXEGETICS.

Rev. Dr. DODS, Professor.

The Course of Study in the JUNIOR Exegetical Class comprehends a short course of lectures on the Canon of the New Testament; a few lectures on New Testament Greek and on the relation of the Synoptical Gospels; a longer course on our Lord's teaching regarding the kingdom of God, and an exposition of about one-half of the Gospel of John. One day each week the Class reads Tischendorf's *Synopsis Evangelica*; and for Textual Criticism, Hammond's *Outlines* have been used.

In the SENIOR Exegetical Class the Catholic Epistles and the smaller Epistles of Paul are read by the Class. The Epistle to the Galatians and the Epistle to the Hebrews are expounded with a constant regard to the Greek text. A course of lectures is given on the Theology of the Catholic Epistles, and on the Theology of Paul; and the Class is examined on Introduction with the help of a Text-Book.

## CHURCH HISTORY CLASS.

Rev. Dr. RAINY, Professor.

Lectures on Monday, Wednesday, and Friday : Examinations on Tuesday : Supplementary matter on Thursday.

Fisher's Text-Book is used in both Classes.

The work of the Junior Class is to secure the formation of an acquaintance with the ground-work of the History of the Church, from the age of the Apostles to that which preceded the Reformation.

The work of the Senior Class comprehends the Reformation, and the History of the Church since that period. The Lectures are intended to aid and direct the Student in forming his impressions of the leading events and persons, but especially of the chief controversies in the successive periods, and the influences which have been concerned in them. The Examinations are mainly directed to secure a proper acquaintance with the contents of the Text-Book.

In the Junior Class, the Lectures begin with a brief survey of the History of the Church during the period covered by Canonical Scripture. Afterwards, the topics which are chiefly dwelt on are, the age of the Apostolic Fathers, that of the Apologists, the controversies regarding the Trinity and the Person of Christ, the history of Sacerdotal and Sacramental tendencies and their results, the Pelagian Controversy ; and following upon this, the features and influences which prevailed in the Middle Age, in so far as the time enables the subject to be overtaken. In the Senior Course, a few Lectures on the Reformation are followed by a survey of the Popish Controversy, and this by a notice of the characteristics of the Lutheran and Reformed Churches respectively. The Socinian and the Arminian Controversies succeed ; and these are followed by a survey of the rise of Rationalism in Europe, and the effects it produced on Theology, especially in Switzerland and Germany, which leads to a notice of the features of the modern German Schools. As an Appendix to the Course, in order to supply a fuller view than the Text-Book presents, the history of the Scottish Church is traced continuously down to the Disruption, and attention is directed to the principles which it illustrates.

Special Courses on particular topics are occasionally introduced.

## HEBREW.

Rev. Dr. A. B. DAVIDSON, Professor.

The first Hebrew Class is occupied during the greater part of the Session with the Grammar, and in reading Historical portions of the Old Testament. Toward the close of the Session, a number of Psalms and some portions of the prophetical literature are also read. This reading is varied by an occasional lecture, chiefly on some subject in Introduction. Written examinations are held every fortnight, and written exercises are prescribed weekly, or oftener.

In the Second Hebrew Class, three days are devoted to reading,—chiefly in the more difficult parts of the Hebrew Scriptures, hitherto usually the Prophets, and Messianic Psalms,—and two days to lecturing. The lectures refer to the general subject of Old Testament Theology, embracing Prophecy and Typology, and are given so as to bear upon the reading, which itself is always more or less Exegetical. Occasional Essays on questions suggested by the reading are also prescribed.

## EVANGELISTIC THEOLOGY.

Rev. Dr. J. H. WILSON, Lecturer, 1893-94.

In connection with this Chair, about twenty lectures are given to Students of the First and Fourth Years; these are repeated to the corresponding classes in Glasgow and in Aberdeen.

## NATURAL SCIENCE.

Rev. Dr. DUNS, Professor.

I. BIOLOGY.—1. *Special*—(a.) Principles of Zoological Classification—Systematic Outline of the great sub-divisions of the Animal Kingdom, with an examination of the form, structure, and habits of typical species. 2. *General*—Speculative Biology



—Origin, Variation, and Distribution of Species—Development of Animals—Physical Basis of Life—Psychical Life and Instinct—Evolution—New Materials for Natural Theology—Creative Plan—Teleology—Doctrine of Final Causes—Cuvier's Law of Correlation. (b.) Recent Anthropology—Unity of the Human Race.

II. GEOLOGY.—1. *Physical Geology*—Descriptive and Dynamical—Phenomena of the Surface, and of Aqueous, Igneous, and Atmospheric action: Stratification of Rocks. 2. *Mineralogy*—Classification, Composition, and Properties of Minerals. 3. *Paleontology*—Superposition of Rocks, and Succession of Plant and Animal Life on the Earth—Genesis and Science—Antiquity of Man.

*Class Excursions in March.*

The Lectures are illustrated by specimens from the Museum, Drawings, and Diagrams. Microscopes are used daily.

## FULTON CLASS OF ELOCUTION.

D. ANDERSON MOXEY, M.D., M.R.C.P. Lond., Lecturer.

During the Session, instruction will be given, as far as possible, in accordance with the subjoined classification:—

I. MECHANICAL READING, (1.) with the special view of correcting *pronunciation*, and cultivating the speaking voice. This will embrace a consideration of the mechanism of the human voice, the difference between speech and song, the vocal elements, etc. (2.) With special reference to distinct *articulation*, exercises being given on the consonants and vowels, and attention paid to *Synefy*. This will embrace a consideration of the mechanism and management of respiration, pausing, poise, stammering and stuttering, accent, audibility, dropping the voice, etc.

II. SIGNIFICANT READING, with special Reference to *modulation*. This will embrace practical exercises on the use of inflexions and emphasis, the grouping of sentences, pitch, a second phase of pausing, time or movement, etc.

III. IMPASSIONED READING,—*Speaking*,—with special reference to expression, or tone. This will include gesture, manner and general deportment, extempore speaking, exercises in speaking and reciting *memoriter*, silent practice, imitation, and a study of action and emphasis.

IV. PULPIT ORATORY AND PRACTICE.

## § IV.—LIBRARY.

The Library originated with Dr. Welsh, who, in 1843, brought the subject before the Assembly. He obtained large donations in money and books from friends, and from publishers in this country and in America. Among these benefactors were Lord Dalhousie; Lord Effingham; Lord Rutherford; General M'Dowall, of Stranraer; George Buchan, Esq. of Kelloe; R. Paul, Esq.; Mr. F. Sargent, of London; Mr. Sanderson; the Rev. Mr. Murray, of Elizabeth Town, New Jersey; Dr. Smyttan; Professor Johnston, Durham; J. M. Hog, Esq.; John Maitland, Esq.; W. Binny Webster, Esq.; Dr. Duncan; Mr. Elder; Mr. Craig, of Tor; Alex. Gifford, Esq., S.S.C.; John Fulton, Esq.

The Library is extensive and valuable. It numbers about 45,000 volumes. It is rich in the departments of Patristic Theology, Ecclesiastical History, and Systematic Theology, and of works belonging to the time of the Reformation. There have recently been added the valuable Oriental collections of the late Hon. Ion Keith-Falconer, M.A., and R. Monro-Binning, Esq., together with the library of the late Professor Smeaton.

## REGULATIONS.

I. The Library shall be open during the Winter Session every lawful day, from Ten till Two, except on Saturday, when it shall be open only from Ten till Noon. During the early summer, it shall be open twice a-week—viz., on Tuesdays and Fridays, from Noon till Two. During the Summer Vacation, when it is shut, the ordinary Regulations in regard to time shall not be enforced.

II. In the event of two or more applications being made for the same book, the first application shall, as far as practicable, be preferred.

III. No Reader, on penalty of forfeiting his right to the use of the Library for the rest of the year, shall carry a book out of the Library until his name has been entered for it, and it has been delivered to him by the Librarian.

IV. Not more than three volumes at a time shall be given out to a Student during the Session, and not more than four during the summer. The members of the Senatus shall be entitled to take out volumes to the number of twenty-five.

V. The reader shall pay all expenses connected with the transmission of the books he may procure.

VI. Commentaries and Dictionaries shall be returned at the third opening of the Library after that at which they were given

out,—and works which are much in request, within a week of their being given out, under the penalty of forfeiting Twopence for each night that any volume has been kept beyond the time prescribed.

VII. On the expiry of the time specified in the preceding Regulations for returning a book, any Reader may apply for a renewal of the time, and his application may be complied with, provided no previous demand has been made for it by any other person.

VIII. If any Reader keep a book a month beyond the time prescribed, he shall incur a fine of 2s. 6d. in addition to the ordinary fine of 2d. per night; and the Librarian shall immediately take steps for procuring the restoration of the book.

IX. In the event of any book being lost, the Reader who has borrowed it shall replace the book, or pay the full value of it; and when unnecessary delay takes place, he shall besides be subject to the same fine as if the book had been so long in his possession beyond the time prescribed.

X. It is earnestly recommended to the Readers that they take the utmost care of every volume they receive; but if any Reader shall mark, write upon, or tear a volume, or injure it in any other way, he shall replace the book, or be liable to a fine proportioned to the degree of the offence, as may be determined by the Senatus.

#### § V.—MUSEUM.

The Museum was begun by Dr. Fleming, but was mainly indebted to the late Mrs. Macfie, of Langhouse. At its commencement Mrs. Macfie enriched it with a large number of valuable specimens, and led many of her friends to take a lively interest in its formation. The Geological Department, on the same floor with the class-room, contains a large number of fossils. Many of these are valuable. In the upper Museum is a valuable and varied collection of Minerals, the gift of the late Dr. Johnston, of Durham. In the same room are numerous specimens in zoology and comparative anatomy. There is also a good *Herbarium*, chiefly of British plants. Many additions have recently been made to the Museum by Professor Duns, and by friends of different denominations who take a great interest in the relations between science and Christian thought.

Connected with the Natural Science Chair, and for the use of the Students, there is a separate valuable collection of books.

§ VI.—ENDOWMENTS.

The following are the names of the principal benefactors of New College, arranged in alphabetical order :—

John Bain, Esq.	Friend, A.
John Blackie, Esq.	John Fulton, Esq.
Marquis of Breadalbane.	Duchess of Gordon.
Marchioness of Breadalbane.	M. D.
James Buchanan, Esq.	William Macfie, Esq.
Alex. Campbell, Esq. of Monzie.	John Macfie, Esq.
William Campbell, Esq.	John Maitland, Esq.
Thomas Chalmers, Esq.	David Meldrum, Esq.
Hugh Cogan, Esq.	Henry Millar, Esq.
John Cogan, Esq.	George Rainy, Esq.
Earl of Dalhousie.	Lord Rutherford.
Peter Denny, Esq.	Mrs. Henry Sibbald.
F. Brown-Douglas, Esq.	Nath. Stevenson, Esq.
A. M. Dunlop, Esq.	P. Don Swan, Esq.
Countess of Effingham.	John Symington, Esq.
Thomas Elder, Esq.	Lady Hannah Tharpe.
James Ewing, Esq.	Dr. Webster.
Robert Fleming, Esq.	James White, Esq.
Mrs. Dingwall Fordyce.	Dr. Whyte, of London.

§ VII.—ATTENDANCE FOR THE PAST TWELVE YEARS.

Session.	Entrants.	Total.	Session.	Entrants.	Total.
1882-83,	28	146	1888-89,	37	163
1883-84,	29	169	1889-90,	32	175
1884-85,	38	162	1890-91,	28	167
1885-86,	29	161	1891-92,	27	150
1886-87,	43	168	1892-93,	20	133
1887-88,	30	174	1893-94,	24	139

§ VIII.—BURSARIES, SCHOLARSHIPS, &c.

The whole scheme of Scholarships in Edinburgh College originated with the late James M. Hog, Esq. of Newliston, who, in 1845, by his personal exertions, raised a sum of between £600 and £700 for this object, and continued to do the like for eight years afterwards. The sum was provided partly by private subscriptions for a limited number of years, and partly from other sources. At first the Bursaries were allocated to both Literary

and Theological Students, and were given partly from a consideration of the circumstances of the Students, on the representation of friends, and partly on the ground of merit ascertained by examination. Donations and legacies at length accumulated a fund which rendered annual subscriptions no longer necessary. The Scholarships thus instituted are principally for Theological Students, but there are also some for Students passing through their Literary Course.

*Date of Examination.*—The next Examination will be held within New College, Edinburgh, on Monday, 5th November, at 2 P.M.; and on the following day at 10 A.M. Writing materials are supplied by the Senatus.

The following notice comprises the Bursaries, Scholarships, and Fellowships, with the arrangements and subjects of Examination for 1894-95:—

I. The *Ordinary College Scholarships*, tenable for two years—including the Rankin, Grey, Ewing, Tweedie, and Macfie Scholarships—are adjudged by comparative trial to Students of the First and Third Years of their Theological Course.

About the half of the total income is available annually, and this is distributed between Students of the First and the Third Years, in sums varying from £10 to £35.

(I.) *For Students of the First Year in Theology.*—MATHEMATICS—Euclid, Book VI.; Algebra; Elements of Plane Trigonometry; Conic Sections—the Parabola. *Instead of the Paper in Mathematics, Competitors may choose the following in English Literature, to which an equal value is attached.* ENGLISH LITERATURE—Style and Composition—Bain's Rhetoric (enlarged edition), Part I. Intellectual Qualities of Style (pp. 233-310). History of English Literature, 1714-1830; Milton's Paradise Lost, Books XI. and XII. LATIN—Cicero de Finibus, Books I., II.; passage from an author not prescribed; Latin Composition. GREEK—Plato's Euthydemus; passage from an author not prescribed; Greek Composition. MENTAL PHILOSOPHY—Jevons' Elementary Lessons in Logic; Sidgwick's History of Ethics. HEBREW—Professor Davidson's Grammar, Sections 1-30, with all the Exercises; Genesis, chaps. xvi., xvii., xviii. for translation and analysis.

Competitors for the *Gaelic Bursary* take any *four* of the preceding papers, and are further examined on the following:—(1) Translation: Dugald Buchanan's Poems; the Epistles to Timothy; (2) Grammar: Macpherson's Practical Lessons in Gaelic; (3) Shorter Catechism, Questions 1-37; 4 Literature: Maclachlan's "Celtic Gleanings;" (5) Translation of easy English Sentences into Gaelic.

Every Candidate must lodge with Rev. James Kennedy, 9 Hartington Place, Edinburgh, *on or before the 1st of October next*—1. A Certificate from his Minister; 2. His own declaration that he means to study for the Ministry in the Free Church. He must also state whether he knows Gaelic.

(2.) *For Students of the Second Year in Theology.*—The Forsyth Scholarship (about £35 per annum), was founded by the late Miss Catherine Forsyth, Institution Road, Elgin, in memory of Mr. Isaac Forsyth, her father, and Mr. Joseph Forsyth, her uncle. This Scholarship, which is tenable for three successive years, will not be open for competition in Nov., 1894.

(3.) *For Students of the Third Year in Theology.*—APOLOGETICS—Forms of Unbelief in the present day; the Resurrection of Christ and the theories regarding it; Moral Difficulties of the Bible. SYSTEMATIC THEOLOGY—The Doctrine of Sin, of the Fall, and of the Will in its relation both to Sin and Grace. SCRIPTURE HISTORY—The Life of Paul. EXEGETICAL THEOLOGY—I Corinthians for Introduction, Translation, and Exegesis; New Testament Grammar—the adverbs and conjunctions. HEBREW—Nehemiah; Isaiah, chaps. xvii.-xxiii. (incl.); Psalms cvii.-cxxx. (incl.); Introduction to Nehemiah; Translation into Hebrew. NATURAL SCIENCE—M'Kendrick and Snodgrass on the Senses, pp. 96-284.

Competitors for the *Gaelic Bursary* take any *five* of the preceding papers, and are further examined on the following:—(1) Translation: First Duan of Fingal; the Book of Job; (2) Grammar: Stewart's Gaelic Grammar,—the Declensions and Syntax; (3) Shorter Catechism: Questions 81-107; (4) Literature: Skene's Introduction to the Dean of Lismore's Book; (5) Translation of English into Gaelic.

Every Candidate must lodge with Rev. James Kennedy, 9 Hartington Place, *on or before the 1st of October next*—1. A Certificate from his Minister; 2. His own declaration that he means to study for the Ministry in the Free Church. He must also state whether he knows Gaelic.

II. The two *Hamilton Scholarships* (£50 and £100), founded by the late James Hamilton, Esq., and Lady Mary Hamilton, are adjudged—(a) to the first year's student who stands second, and (b) the third year's student who stands first in the general competition: the holders afterwards receive an ordinary scholarship during their second and fourth years respectively.

III. The two *Smith Scholarships*, founded by the late James



Smith, Esq., Forbes Road, Edinburgh (each £60 in value), are awarded—(a) to the first year's student who stands highest, and (b) to the third year's student who stands second in the general competition; the holders afterwards receive an ordinary scholarship during their second and fourth years respectively.

IV. The *Pattison Scholarship* (present value £50), founded by the late Dr. Thomas Hill Pattison, F.R.C.P.E., is held by the third year's Student who stands next after the Smith Scholar: the holder receives an Ordinary Scholarship during his fourth year.

V. The *Drummond Drumearn Bursaries* (two, and sometimes three in number) are each £20 in value, and tenable for two years. Candidates are recommended by the Presbytery of Auchterarder, and appear at the ordinary competitions preceding their first or third session.

VI. The two *Goodsman Bursaries* (each £20 in value), founded by the late Miss Goodsman of Scone, are awarded under the same conditions as those regarding ordinary scholarships. (See also VII. b, below.)

VII. In addition to the preceding Theological Endowments, there are several Undergraduate Scholarships, the Examination for which takes place as above.

(a) The *Miller Scholarships* (annual value about £35 each, and tenable for two years), are open to all Students of limited means, who have attended only one year at any of the Universities, have not previously competed, and are about to enter on the second regular year of an Academical Curriculum. These Scholarships cannot be held along with any other bursary or bursaries of equal or greater value. The competition will take place, as above advertised, on the following subjects and books:—I. BIBLICAL KNOWLEDGE—Luke's Gospel; Shorter Catechism, with explanations. II. GENERAL LITERATURE and HISTORY—Green's Short History of the English People, chaps. ix. and x.; History of English Literature, 1328-1558; Shakespeare's Hamlet (Clarendon Press edition). III. CLASSICAL LITERATURE—*Latin*—Prose Composition; Cicero, de Officiis, Book I.; Tacitus' Germania. *Greek*—Prose Composition; Lysias against Eratosthenes; Plato's Phædrus. IV. MATHEMATICS—*Geometry*—Euclid's Elements, Books I., II., III., IV., and VI. *Algebra*—To the Binomial Theorem. Elements of *Plane Trigonometry*.

(b) The *Goodsman Bursary* (£20 in value, and tenable for one year) is open to students beginning their third session at Edinburgh University, and intending to study for the Ministry



in the Free Church. The subjects are the same as for the Miller Scholarships, except that, instead of General Literature and History, competitors take the paper on Mental Philosophy set for first year's students (see p. 32).

Candidates are required to lodge with Rev. James Kennedy, 9 Hartington Place, Edinburgh, *on or before the 1st of October next*, their Names, Addresses, and Certificates (copies): these certificates are required to show that competitors for the Miller Scholarships have completed the *first* regular year of an academical curriculum; and, in regard to the Goodsman Bursary, that *two* regular years have been completed. The successful competitors are required to attend the Classes in Edinburgh University.

VIII. (c) The *Bursaries for Gaelic-speaking Undergraduates* are competed for annually in August. Apply to Rev. James Fletcher, Free Church Offices, Edinburgh.

IX. Towards the close of the Session, the *Chalmers Book Bursaries*, value £6 each, are awarded to five or more Students, of the Fourth Year, by the votes of those attending the Third and Fourth Years' Classes (see page 41).

X. Towards the close of the Session, the "Macfie Book Prize," value £5, is competed for by First Year's Students, who have taken part in all the written Examinations of the Natural Science Class during the Session. This Bursary was founded by Robert, Claud, John, and David Johnston Macfie, Esquires, in memory of the late Mrs. Macfie of Langhouse.

XI. In connection with the Fulton Elocution Classes, a sum of at least £30 is set apart for annual distribution as prizes; the gainer of the first prize is not allowed to compete again, and the gainer of the second can compete again only for the first.

XII. There is a sum of £5000 left by Dr. W. B. Webster, the interest of which is available for Bursaries intended to encourage young men of sincere piety and good promise, at the discretion of Trustees named by him. Application must be made, before 1st July, to Sommerville Greig, Esq., W.S., 55 Frederick Street.

XIII. The late Miss Sarah Duncan, Grange, Edinburgh, bequeathed the residue of her estate (part of which, however, is at present subject to a liferent) to the Free Church of Scotland, for the support of Students at New College,—Gaelic speaking Students having a preference. The sum in the meantime available for annual distribution is the interest of £3200.

XIV. Through the liberality of the Trustees of the late Miss Drummond, there is annually placed at the disposal of the

Principal and Professors of New College, for distribution among deserving Students, a sum of money, which is awarded after competition.

XV. The two Masson Bursaries (each about £30 in value), administered by the Free Presbytery of Inverness, are tenable for two consecutive years of attendance at any Scottish University, or Free Church Hall. Students connected with the Free East Church, or Free North Church, Inverness, have a preference.

XVI. *Foreign Mission Bursaries.*—The Magistrates and Ministers of Thurso are Trustees for a sum of £5000, the interest of which, less expenses, is expended on five Bursaries, held by Students in any Theological Hall in Scotland who sign an obligation and give reasonable security that, at the conclusion of their theological course, they engage in Foreign Mission work. Students from Caithness, Sutherland, Ross, and Orkney and Shetland have a preference. Applications should be addressed to James Brims, Esq., Solicitor, Thurso.

XVII. At the close of the Session, the Cunningham Fellowships, £100 each, founded by the late Dr. W. Binny Webster, are awarded by the Senatus.

The following are the Regulations for these Fellowships originally framed by the Founder, and revised by the Trustees under powers conferred in Trust-deed :—

1. The Principal and Theological Professors, forming the Senatus of New College for the time being, shall be the patrons of the Fellowships, and they shall have sole power to appoint and dismiss the persons who are to hold them; and they shall be the sole judges and arbiters of all questions of every kind which may arise in relation to the said Fellowships.

2. No person shall be qualified to hold any of the Fellowships unless he has attended and completed his full curriculum of four years' study at the Free Church College, Edinburgh; has passed the Board of Examiners of Students, appointed by the said General Assembly of said Free Church; has stood as one of the first seven Students having the highest place in point of comparative merit, in the Examination, by the said Board, of Students who, in the immediately preceding Session of College, have completed their Theological Curriculum; and has been one of the Students whom the Board of Examiners has sanctioned and approved of, as duly qualified to be taken on trials for being licensed as a Preacher of the Gospel by one of the Presbyteries of said Free Church.

3. Originally, one Fellowship was tenable for two years, and another for one year, each of the value of £100 sterling per annum. The patrons regret that the income of the Trust-estate

has recently been much diminished, in consequence of a change in the rate of interest; and under the powers conferred on them by the founder, they resolve that meanwhile there shall be two Fellowships, one of £100, and another of £50, each tenable for one year only.

4. The holders of the Fellowships shall be required to state to the Trustees at their appointment that it is their intention, *bona fide*, to prosecute their Theological studies during the time when they hold their Fellowships, and within one month from the end of the first year from the date of their appointment, shall give to the Principal in writing an account of the course of study which they have pursued.

5. The holders of the Fellowships shall be disqualified from holding them in the following circumstances:—(1.) Their not being licensed as Probationers of the Free Church within one year after passing the final examination of the Board of Examiners. (2.) Their engaging in any occupation, or in any way conducting themselves in a manner which, in the judgment of the Trustees, is inconsistent with the object for which the Fellowships are founded. (3.) Their ordination as Ministers or Missionaries of the Free Church, or appointment to a Professor's chair. In regard to situations and employments not included under this and the immediately preceding particular, it shall be left to the honour of each Fellow not to accept of any situation or office, unless in his judgment it shall permit him *bona fide* to fulfil the purpose for which the Fellowships are founded. (4.) If they shall hold at the time any other Fellowship or Bursary of equal value, connected with the Free Church College, Edinburgh.

During the past twelve years, the successive holders of the Fellowships have been the following:—

1822...	{ D. M. W. Laird. <sup>1</sup> James MacLaren. <sup>2</sup> Hugh Falconer. <sup>3</sup>	1826...	{ James Rutherford. <sup>10</sup> James B. Johnston. <sup>11</sup>
1823...	{ Alexander Martin. <sup>4</sup> Thomas Gregory. <sup>5</sup> William Skinner. <sup>6</sup>	1827...	{ James F. Gardner. <sup>12</sup> Wm. S. Swanson. <sup>13</sup>
1824...	{ Rob. G. Rodger. <sup>7</sup> David M. Tod. <sup>8</sup>	1828...	{ A. Halliday Douglas. <sup>2</sup> G. H. C. Mac Gregor. <sup>2</sup> Wm. Ewing. <sup>14</sup>
1825...	{ Robert Forgan. <sup>9</sup> James Stuart.	1829...	{ Alfred Coutts. <sup>15</sup> Earle M. MacPhail. <sup>6</sup> Robert S. Anderson. <sup>16</sup>

<sup>1</sup> Durris.  
<sup>2</sup> Resigned.  
<sup>3</sup> Newcastle.  
<sup>4</sup> Edinburgh.  
<sup>5</sup> Kilmalcolm.  
<sup>6</sup> Madras.

<sup>7</sup> Prestonkirk.  
<sup>8</sup> Logicalmond.  
<sup>9</sup> Rothesay.  
<sup>10</sup> Coldstream.  
<sup>11</sup> Falkirk.

<sup>12</sup> Bombay.  
<sup>13</sup> Aberdeen.  
<sup>14</sup> Perth.  
<sup>15</sup> Pathhead, Kirkcaldy.  
<sup>16</sup> Tayport.

1890...	{ David Reid. <sup>17</sup>	1892...	{ John Sloan.
	{ Fred. J. Rae. <sup>18</sup>		{ H. A. A. Kennedy. <sup>21</sup>
1891...	{ David Fairweather. <sup>19</sup>	1893...	{ John C. Scrimgeour.
	{ Hugh Elder. <sup>20</sup>		{ William Johnston.
<sup>17</sup> Calcutta.		<sup>19</sup> Kinfauns.	<sup>21</sup> Callander.
<sup>18</sup> Newport, Fife.		<sup>20</sup> Leven.	

6. When the capital sums contained in the railway debentures, in which the funds of this bequest are at present invested, are paid up, the Trustees shall have full power and liberty to invest the same in any security which may appear to them suitable.

7. In the event of the death of any of the parties holding one of the said Fellowships, or of their being deprived of them during the currency of the period for which they are respectively held, or of the Fellowship becoming vacant through resignation or any other cause, the Trustees shall have full power to substitute another person or persons in the room of those who have ceased to hold them.

8. Full power is reserved to the Trustees to revise and alter further, at any time, any of these conditions and regulations, in conformity with the spirit and the provisions of the Trust-deed.

#### CUNNINGHAM LECTURESHIP.

This Lectureship, founded by the late William Binny Webster, who, in 1862, made over £2000 to the general Trustees of the Church endowment, is to be ordinarily held by a Minister or Professor of the Free Church; the Trustees, however, having power to appoint a Minister or Professor from other denominations. The Lecturer is bound to deliver publicly in Edinburgh not fewer than six lectures, on a theme selected by himself, subject to the consent of the Council, in Apologetical, Doctrinal, Controversial, Exegetical, Pastoral, or Historical Theology. He is also to publish the lectures within a year of their delivery. The Council consists of two Professors chosen by the Senatus of New College; five members chosen annually by the General Assembly; the Principal of New College; the Moderator of the General Assembly; and the Law-Adviser of the Church.

#### COUNCIL.

Rev. W. C. Smith, D.D., Moderator of Assembly,	} <i>ex officiis.</i>
Principal Rainy, D.D.,	
C. J. Guthrie, Esq., Legal Adviser of the Church.	
Dr. A. Melville,	} appointed by the
Dr. J. H. Wilson,	
Dr. N. L. Walker,	
Professor Dods,	} chosen by the Senatus.
Professor Davidson,	

Dr. Rainy, *Convener.*

## LECTURERS.

Dr. R. S. Candlish lectured on the "Fatherhood of God;" Dr. James Buchanan on "Justification by Faith;" Dr. P. Fairbairn on the "Revelation of Law in Scripture;" Dr. Jas. Walker, on "Scottish Theology;" Dr. Rainy on "The Development of Doctrine;" Dr. Bruce, on the "Humiliation of Christ;" Dr. Laidlaw, on "The Bible Doctrine of Man;" Dr. Cairns on "Unbelief in the Eighteenth Century;" Dr. Smeaton on "The Holy Spirit;" Dr. J. S. Candlish on "The Kingdom of God;" Dr. D. D. Bannerman, on "The Scripture Doctrine of the Church;" Dr. W. Garden Blaikie on "The Preachers of Scotland, from the Sixth to the Nineteenth Century;" Dr. Salmond on "The Christian Doctrine of Immortality;" Dr. C. G. M'Crie, on the "Public Worship of Presbyterian Scotland, historically treated;" Dr. Hugh MacMillan, on "Recent Researches and Discoveries in connection with Biblical Archæology." The next lecturer, Dr. George Reith, will treat of the Gospel of John.

## § IX. HONOURS AWARDED IN NEW COLLEGE, EDINBURGH.

SESSION 1893-94.

## MILLER SCHOLARSHIPS.

After the usual comparative trial in November last, in Biblical and General Knowledge, Latin, Greek, and Elementary Mathematics, these Scholarships were adjudged to

Alex. MacGregor.

|

William Maxwell.

## ORDINARY COLLEGE SCHOLARSHIPS.

These Scholarships were, after the usual comparative trial, in Mathematics, Mental and Moral Philosophy, Classics, Hebrew, Natural Science, Apologetical and Systematic Theology, and Church History, adjudged as follows:—

## SPECIAL SCHOLARSHIPS.

*First Year*—William Gavin, M.A. (Smith Scholarship); James Beattie, M.A. (Hamilton).

*Third Year*—Charles Hutchison, M.A. (Hamilton Scholarship); William Stoddart, M.A. (Smith); Adam M. Hunter, M.A. (Pattison).

## ORDINARY SCHOLARSHIPS.

*First Year.*

John S. Macdonald, M.A.	Albert G. MacKinnon, M.A.
James Tolmie, M.A.	Alex. M. MacLeod.
Henry C. Matthew, M.A.	Andrew Paterson.

*Third Year.*

John Linton, M.A.	Charles S. Hendry, M.A.
Andrew B. Neilson, M.A.	John Davidson, M.A.
Robert Gilmour.	William Morrison, M.A.
Arthur H. Gray, M.A.	John A. MacLean, M.A.
Arch. D. Livingstone, M.A.	Alex. G. Oliver, M.A.

*Gaelic*—Duncan MacPherson, M.A.

FORSYTH SCHOLAR—Wm. S. Reid, M.A. (Second Year).

DRUMMOND SCHOLARSHIPS—See p. 35.

DUNCAN BURSARIES—Students were appointed, in November, 1893, in terms of the Deed of Trust ; see p. 35.

## PRIZES.

## I. HEBREW.

*Fortnightly Examinations.*

*Honour List*:—John S. Macdonald, James Beattie, George Torbett, Henry C. Matthew, Johannes P. Xenides, James B. Woodburn.

*Subsequent order of Merit.* Cecil J. Davidson, Ewen Fraser, and John B. Wilson, *equal*; Andrew Paterson; William Gavin (ill during part of Session).

*Private Readings during Summer of 1893*—James H. Morrison.

## II. NATURAL SCIENCE.

\* 1. "*Hugh Miller Memorial*" Prize—John S. Macdonald, M.A.

† *Macfie Prize*—Robert M. Robertson.

‡ *Macfarlan Prize*—James Beattie, M.A.

\* "*Hugh Miller Memorial*" Prizes—Robert W. Buchanan, Ewen Fraser, James Tolmie, M.A., George Swanson, Thomas Fraser, M.A., Donald MacLean, Albert G. Mackinnon, M.A., and Andrew Paterson.

\* Instituted by His Excellency R. H. Gunning, M.D., LL.D., Rio de Janeiro, as a memorial of Her Majesty's Jubilee.

† See p. 35.

‡ Given in memory of the late Dr. A. J. Macfarlan, by his sisters, Mrs. A. Stewart and the Misses Macfarlan, 10 Ettrick Road, Edinburgh.



## III. FULTON CLASSES OF ELOCUTION.

- (a) Prize for Speaking, decided by the votes of the Students.  
Prize of £10, for Third and Fourth Years' Students—  
William Gibson, M.A.
- (b) Prize (£6) for Declamation, open to Second and First  
Years' Students—James M. Little.
- (c) Prize (£4) for Reading, open to Third and Fourth Years'  
Students—William J. Street, M.A.
- (d) Prizes for Recitation :—
- |                    |   |     |                           |
|--------------------|---|-----|---------------------------|
| <i>First Year,</i> | . | £3. | Albert G. Mackinnon, M.A. |
|                    |   | £2. | William Gavin, M.A.       |
|                    |   | £1. | James Beattie, M.A.       |
| <i>Second „</i>    | . | £3. | Thomas M. Dey, M.A.       |
|                    |   | £1. | { Stewart Crabb, M.A.     |
|                    |   |     | { Alex. B. MacAulay, M.A. |

## CHALMERS BOOK BURSARIES.

The following Fourth Year Theological Students had these Bursaries adjudged to them by the votes of their fellow-Students of the Third and Fourth Years' Classes :—John Souter, Neil MacLeod, John Macleod, Daniel Munro, and John Haggart.

## § X.—SOCIETIES, &amp;c.

## I. NEW COLLEGE MISSIONARY SOCIETY.

This Society, to which almost all the Students attending the New College belong, has existed since the Disruption, when it included the greater part of those who had been members of the University Missionary Association, instituted in 1826, by a few of the Students of that period, among whom were Dr. Wm. Cunningham, and Dr. John Wilson of Bombay.

The Society has for its object the promotion of a missionary spirit among the students, and the advancement of the cause of evangelical truth at home and abroad. All students in Edinburgh (Undergraduate as well as Theological) who hold the doctrinal portions of the Westminster Standards, especially the doctrine of the sole Headship of Christ over His Church, may be admitted members.

The Society meets at 2.45 every Monday afternoon during the Session, for prayer, for the hearing of missionary and other addresses, and for business.



In conjunction with Free St. Andrew's Congregation, which supplies some of the workers and bears part of the expense, the Society carries on a mission in the Pleasance. On the site of the old church, which was the original centre of operations, new and commodious Mission premises have been erected. Part of the buildings is used as a residence for the Missionary and seven Student workers.

After defraying the expenses in connection with this Home Mission work, the Society usually fixes on some special Foreign Mission scheme, to which it devotes the remainder of its funds. Last year, the surplus, amounting to £200, was applied to the rebuilding of Cunningham Free Church, at Transkei, South Africa. This year, by an arrangement with the Foreign Missions Committee and with the Canadian Presbyterian Church, the Society is taking the step of engaging directly in Foreign and Colonial work. Mr. W. E. W. Brown, M.A., a student completing his Course and the retiring Missionary in the Pleasance, goes to represent the Society for a term of three years in the Konkan of Bombay; and Messrs. G. R. S. Reid, M.A., and J. H. Morrison, M.A., students who have completed the second year, go as Missionary Pastors to the North-West Provinces for one year.

During the past twelve years, the following have successively held the office of President of the Society:—

1883-4. Wm. Gray Dixon, M.A.	1890-1. Alfred A. Cooper, M.A.
1884-5. Robert Forgan, B.D.	1891-2. John Sloan, B.D.
1885-6. { A. Duff Watson, B.D.	{ W. H. Brown-Doug-
{ Jas. Davidson, B.D.	
1886-7. W. S. Swanson, M.A.	1892-3. { Ad. Renwick, M.A.
1887-8. A. H. Douglas, M.A.	{ Jas. Henderson, M.A.
1888-9. R. S. Anderson, M.A.	
1889-90. Arthur F. Taylor, M.A.	1893-4. { W. E. W. Brown, M.A.
	{ John Linton, M.A.
	1894-5. { A. M. Hunter, M.A.

## 2. THEOLOGICAL SOCIETY.

New College Theological Society was originally instituted in 1847, for the discussion of questions connected with Systematic Theology. In the year 1800, however, it was united with New College Exegetical Society, whose special object had been the prosecution of Exegesis and Biblical Criticism; and in 1864 with New College Theological Association. Since the amalgamation, the Syllabus of the Society has included subjects taken from the various fields of Dogmatic, Exegetic, and Apologetic Theology; and the effort is made, while bestowing due attention on each of these branches of Theological Study, to

allot a due place to the discussion of public questions which concern the Church.

The Society consists of Ordinary, Honorary, and Corresponding Members, who are or have been Students in attendance on any of the Theological or Hebrew Classes in New College, and generally includes a large proportion of the Students of the College. Three Presidents are chosen annually from among the Senior Students, and the other office-bearers from the junior classes. The Presidents from Session 1889-90 have been:—

1889-90. Fred. J. Rae, M.A.	1892-93. M. Macdonald, M.A.
David Reid, B.D.	W. D. Miller, M.A.
John Mackenzie, M.A.	J. C. Scrimgeour, M.A.
1890-91. T. E. Sandeman, M.A.	1893-94. A. N. Bogle, M.A.
P. C. Simpson, M.A.	C. M'Kinnon, M.A.
Hugh Elder, M.A.	Rob. W. M'Naughton, M.A.
1891-92. H. A. A. Kennedy, M.A.	1894-95. Arthur H. Gray, M.A.
W. W. D. Campbell, M.A.	Wm. Stoddart, M.A.
John Lennox, M.A.	A. M. Hunter, M.A.

The Society meets every Friday evening during the Session, at eight o'clock.

### 3. NEW COLLEGE TOTAL ABSTINENCE SOCIETY.

This Society, which was instituted in Session 1877-78, has nearly 110 members. Principal Rainy is Honorary President, and the business is conducted by a President, Vice-President, Secretary, Treasurer, and eight members of Committee. The objects of the Society are—the formation of a sound opinion as to the duty of the Church in relation to intemperance; and co-operation for active work.

The Constitution of the Society was changed during Session 1881-82, and the membership now consists of those who abstain from intoxicating liquors as beverages.

Besides meeting to hear addresses from Ministers and laymen in New College, the Society has joined the University Total Abstinence Society in arranging for public meetings and lectures to Students on the subject of intemperance.

### 4. MUSICAL SOCIETY.

This Society was formed at the close of Session 1881-82, for the regular practice of vocal music and the hearing of lectures. The Society is under the guidance of an experienced teacher.

## 5. DINING HALL.

A Dining Hall was established, under the exertions of Professor W. Garden Blaikie, in 1873. It has a capital fund amounting to upwards of £4400. Among the benefactors of this fund are : John Macfie, Esq. ; the late G. F. Barbour, Esq. ; Trustees of the late Walter Biggar, Esq. ; Peter Denny, Esq. ; the late Earl of Dalhousie, K.T. ; the late John Fulton, Esq. ; the late A. B. Mackintosh M'Queen, Esq. ; Professor W. Garden Blaikie ; late Rev. Dr. Foote ; Sir John Cowan, Bart., Beeslack ; the late A. Scott, Esq. ; Misses Carnegy ; John Warrack, Esq. ; and the late P. D. Swan and Thos. Chalmers, Esquires. The fund derives an annual grant likewise from the bequest to the Free Church by the late Sir David Baxter, Bart.

All matriculated Students (*i.e.*, all paying the common fee of £5, or receiving, as foreigners, a free ticket) are entitled to be members for the Session on payment of a moderate fee, fixed by the Committee of Management. No Student attending fewer than two theological classes can obtain a ticket without special application to the committee. The fee for Session 1893-94 was £2, 10s., but owing to a fall in the interest from investments, it will probably have to be increased next Session. Dinner is served at 2 o'clock, on all days when the classes meet. The Professors preside by turns. The number of Students availing themselves of this institution in Session 1893-94 was 120.

The Committee of Management are—Professor W. Garden Blaikie, *Convener* ; Professor Duns ; Chas. L. Blaikie, 88 George Street, *Treasurer* ; Messrs. John S. Macdonald, A. B. MacAulay, Donald Campbell, W. E. W. Brown, Students.

## 6. TUTORIAL HEBREW CLASS.

The object of this class is to put it in the power of Undergraduate Students to acquire, previous to commencing their Theological Curriculum, a knowledge of Hebrew sufficient to enable them to pass the Board Examination and to enter the Junior Hebrew Class with the required preliminary training.

The class is open to Students of all denominations. Besides the Winter Class, there is a Summer Class, beginning in May ; both meet at 9 A.M. (See p. 22.)

## 7. READING-ROOM.

The Common Hall of the College is converted into a Reading-Room during the Session, for the convenience of the Students. All regular Students become members on payment of a small fee for the Session, and the arrangements are carried out by a

committee of their own number. The annual meeting is held at the close of the Session, to hear the Secretary's report, and to arrange for the supply of literature. The local, as well as London and other papers, are supplied daily, and the principal magazines and reviews are also secured. This Session, about 20 newspapers—daily, bi-weekly, and weekly—have been procured; and 16 monthly and quarterly periodicals and reviews. In addition, several publications are sent to the Reading-Room, free of charge.

#### 8. GYMNASIUM.

Since Session 1867, the Students have had the benefit of a Gymnasium fitted up for their use in a large room in the south-east portion of the College building. This room, furnished with the necessary apparatus, is open daily during the Session, from 9 A.M. to 4 P.M., closing at 2 P.M. on Saturday. The Gymnasium is under the management of a committee of eight of the Students, two representatives being annually chosen from each year. The almost nominal subscription of sixpence from each member is found sufficient to defray the current expenses; and a considerable proportion of the Students avail themselves of the privilege thus afforded.

## Glasgow College.

### § I.—FOUNDATION.

THE proposal to institute a Theological College in Glasgow, in connection with the Free Church of Scotland, which had been for some time before entertained, assumed a definite and practical form in the Spring of 1855. An offer was then made by the late Dr. William Clark, of Wester-Moffat, to devote the sum of £30,000 to that object, on the condition that gentlemen in Glasgow and the neighbourhood, sharing with him in his views and feelings, would contribute the like sum. This proposal having been accepted to the extent of £20,000, and a formal agreement entered into to that effect, the proposed institution received the sanction of the General Assembly of that year; it being at the same time agreed that the Theological Faculty should consist of at least four Theological Professors, and that, of the £40,000 devoted to the object, £30,000 should be appropriated to the endowment of the Chairs and the payment of current expenses.

The College may thus be said to have owed its foundation to Dr. Clark, who also afterwards added very considerably to his benefactions, having contributed upwards of £2000 for the erection of the tower and the extension of the buildings; £1000 for the foundation of the Library, and an annuity of £400 for Bursaries and a Scholarship,—thus raising the entire amount of his benefactions to this object to the princely sum of £32,000. His kinsman and heir, the late Mr. William Towers Clark, was also a valued friend to the College, both by benefactions in money and by many important services; as in turn was also his partner and his successor in the office of Treasurer, Mr. Robert Ross.

At the meeting of the General Assembly of 1856, the site and plans of the proposed College buildings were submitted and approved of, and the Collegiate body itself formally constituted by the appointment of Dr. Patrick Fairbairn and Dr. James Gibson, as Professors of Divinity, and of Divinity and Church History, respectively. They, along with the Rev. G. C. M.

Douglas, B.A., who had been requested by the Commission, in August thereafter, to act *ad interim* as Hebrew tutor, commenced the work of tuition with an attendance of twenty-seven Students, in the Session of 1856-57. In the next succeeding Assembly (1857) Mr. Douglas was elected Professor of Hebrew and Old Testament Exegesis, and Dr. William M. Hetherington to be Professor of Apologetics and Systematic Divinity; while Dr. Fairbairn was raised to the office of Principal, thus completing the Theological Faculty, or *Senatus Academicus*.

The College buildings, occupying a commanding situation in the west end of the city, and constructed on plans by the late Charles Wilson, Esq., architect, Glasgow, consist of a spacious library, common hall, five class-rooms (one of which is so constructed as to be at the same time a Museum), a Senate-Hall, apartments for the Janitor, and a room for gymnastic exercises, surmounted by a lofty tower. They were completed (with one exception to be mentioned immediately), and opened 3rd November, 1857. Their entire cost, exclusive of the adjoining College church, was £13,339, 3s. 4d.; and an addition has since been made of Museum and other rooms, at a cost of fully £1100.

In 1869 Principal Fairbairn "reckoned all that has been contributed from one source and another for the erection of the building, the endowment of the Chairs, the payment of current expenses, the support of the Library, and the institution of bursaries and scholarships," together with the kindred Tennent Trust, at somewhat over £70,000.

## § II.—PROFESSORS AND OTHER OFFICERS.

### *Principal.*

	Appointed
GEORGE C. M. DOUGLAS, D.D., . . .	1875.

### *Professors.*

<i>Apologetic and New Testament Exegesis,</i>	}	ALEX. BALMAIN BRUCE, D.D., .	1875.
<i>Systematic and Pastoral Theology, .</i>		JAMES SMITH CANDLISH, D.D., .	1872
<i>Div. and Ch. Hist.,</i>		THOMAS MARTIN LINDSAY, D.D.,	1872.
<i>Heb. and O. T. Ex.,</i>		GEORGE ADAM SMITH, D.D., .	1892.
<i>Evangelistic Theology,</i>			
<i>Natural Science, .</i>	}	HENRY DRUMMOND, F.G.S.,	
		F.R.S.E., . . . . .	1879.

### *Clerk of Senatus and Librarian.*

JAMES S. CANDLISH, D.D.

### *Treasurer.*

HENRY A. ROXBURGH, Esq., LL.B., 150 St. Vincent Street.

*Sub-Librarian.*

JAMES CAMERON.

*Janitor.*

DAVID CLARK.

## § III.—ARRANGEMENT OF CLASSES AND STUDIES.

## TABULAR SUMMARY.

1st Year.	{	Junior Hebrew, at 10, . . .	Dr. SMITH, 21 Sardinia Ter.
	{	Apologetics, at 11, . . .	{ Dr. BRUCE, 32 Hamilton Park Terrace.
	{	Natural Science, at 12, . .	{ Prof. DRUMMOND, 3 Park Circus.
	{	Evangelistic Theology, at 12,*	
2d Year.	{	New Testament Exegesis, at 10,	Dr. BRUCE.
	{	First Systematic, at 11, . .	Dr. CANDLISH, 5 Ashton Ter.
	{	Senior Hebrew, at 12, . . .	Dr. SMITH.
3d Year.	{	First Church History, at 10,	{ Dr. LINDSAY, 37 Westbourne Gardens, Kelvinside.
	{	Old Testament Exegesis, at 11,	Dr. SMITH.
	{	Second Systematic, at 12, .	Dr. CANDLISH.
4th Year.	{	Evangelistic Theology, at 10,*	
	{	Second Church History, at 11,	Dr. LINDSAY.
	{	Christian Ethics, at 12,† . .	Dr. LINDSAY.
	{	Pastoral Theology, at 12,† .	Dr. CANDLISH.

All Students must matriculate before enrolling in a class. The matriculation fee is 10s. The fee for a single class is £2, 2s. ; the common fee for all the classes, in any year of the curriculum, £4, 10s.

*First Year.*

## 1. JUNIOR HEBREW.

Professor SMITH.

The text-book employed is Dr. Davidson's Introductory Hebrew Grammar, with the Exercises. For reading, part of Genesis, or of Deuteronomy, or of one of the historical books, is chosen. A few lectures are given upon linguistic subjects, including the History of the Hebrew Language. The elements of Biblical Aramaic are also taught. There are written examinations at intervals.

\* Each course two hours a-week for two months.

† Half-courses each, together occupying the whole Session.



## 2. APOLOGETICS.

Professor BRUCE.

The text-book used is the Professor's work on "Apologetics" in the International Theological Library, which is made the subject of examination and comment twice or three times a-week. The course of instruction, as there given, is supplemented by special courses of lectures on particular branches of the subject. These may vary from year to year. One of these courses is on the ancient Pagan religions, in which the aim is to show the claims of the religion of the Bible to be a divinely-given religion while recognising all good elements in the Ethnic religions. Three other short courses on *Evolution*, *Agnosticism*, and the *Historical Foundations of Christianity*, were delivered last Session for the first time and will be repeated.

There is always one written examination at least in the course of the Session, and there are frequent oral examinations.

From February onwards, Essays or "Homilies" on Apologetic topics are read by the Students on one or two days of the week, according to the size of the Class.

## 3. NATURAL SCIENCE.

Professor DRUMMOND.

The object of this Class is to introduce the Student to the study of Nature, to cultivate observation, to indicate the bearings of Science and Theology, and to afford a practical training in scientific work.

Lectures and demonstrations in the Museum are given daily, except on Wednesdays; and the course is the following:—For the first three months, Geology is gone over in detail. This includes a set of Lectures on Dynamical Geology, Mineralogy, Lithology, Petrology, Stratigraphical Geology, and Palæontology. A shorter course in Biology follows, one month being devoted to Morphological and Physiological Botany, and remainder of the Session to Introductory Zoology, including outlines of Physiology and Comparative Anatomy. The Fridays throughout the Session, with the exception of two, which are devoted to written examinations, are reserved for the discussion of such special questions as Evolution, the Antiquity of Man, Spontaneous Generation, the Nebular Hypothesis, &c.

Several excursions are made on Saturdays, for practical field-work; and a longer excursion to the Island of Arran, extending over four or five days, is organised at the end of the Session.

## 4. EVANGELISTIC THEOLOGY.

(As in Edinburgh, see p. 27.)

*Second Year.*

## 1. FIRST SYSTEMATIC THEOLOGY.

Professor CANDLISH.

*Course of Study.*—After a brief introduction on the nature, principles, and method of Dogmatic Theology, the lectures begin the exhibition of the system of Christian Doctrine, in its several parts, showing their foundation in Scripture, how far they are confirmed by the light of nature, and what various opinions have been held in the Christian Church and in other religions. The doctrines of God, of man, and of the Incarnation and Person of Christ are generally overtaken in this class.

An exposition is also given of the relative chapters of the Confession of Faith; and besides oral examinations on the lectures and text-books, three written examinations are held, during the Session.

A short course of lectures on Homiletics, or the Theory of Preaching, is given in this class during part of the Session, and the Popular Lecture is delivered and criticised.

## 2. SENIOR HEBREW.

Professor SMITH.

Portions of the Pentateuch are read; and afterwards some of the prophetic books. A psalm is read and interpreted once a-week. Two courses of lectures are given—one on the Canon and Introduction, the other on Old Testament Theology. Passages for translation into Hebrew Prose, with the view of teaching the Syntax, are prescribed once a-fortnight, and an Essay is required on some Old Testament subject. There are two or three written examinations.

## 3. NEW TESTAMENT EXEGESIS.

Professor BRUCE.

*Weekly Scheme of Work.*—Monday, Wednesday, and Friday, Lecture; Tuesday, Tischendorf's *Synopsis Evangelica* read in the class. During the first half of the Session instruction is

given, by dictated paragraphs, in New Testament Greek Grammar and in New Testament criticism, one day in the week. After the commencement of February, the Greek exercises of students are read on one or two days of the week, as the size of the Class may require.

*Subjects of Lecture.*—Monday, Epistle to the Hebrews; Wednesday and Friday, New Testament Theology—the teaching of Our Lord, as recorded in the Synoptical Gospels, and the Pauline system of doctrine. It is probable that one of the Synoptical Gospels will be a subject of Lecture next Session.

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### *Third Year.*

#### I. FIRST CHURCH HISTORY.

Professor LINDSAY.

*Course of Study.*—The Course of Lectures delivered in this class embraces the following subjects of inquiry and discussion:—The Constitution of the Apostolic Church; the Old Catholic Church in its struggle with Rome, with Judaism, with Gnosticism, and with Montanism; the Ante-Nicene Theology; the Controversies about the Trinity and the Person of Christ from the fourth to the eighth centuries; the Schismatic Churches of the East; the Church under the empire of Constantine and his successors; the growth of the Papacy; Augustine; the Schism of East and West; the Holy Roman Empire; the Mediæval Church, its Theologians, Liturgic, Hymnology, and Church Life; the Mediæval Universities; Mediæval Scepticism; Mysticism; the Struggle between Pope and Emperor; the Renaissance; the Reforming Councils. The Course concludes with a few Lectures on the history of the Scottish Church down to the Reformation.

Students are recommended to read Gieseler's Church History, Bryce's Holy Roman Empire, Dr. Cunningham's Lectures on Historical Theology, Vol. I.

#### 2. SECOND SYSTEMATIC THEOLOGY.

Professor CANDLISH.

*Course of Study.*—The exhibition of the system of Christian Doctrine is continued in this class, from the point reached in the former Session, and carried on in the same way. The doctrines of the Offices and work of Christ, Effectual Calling, Faith, Repentance, Justification, Sanctification, Adoption, Perseverance, Assurance, and the Last Things form the chief subjects of the lectures.

One of the Epistles is exegetically studied in the original. Examinations in writing are held on the Lectures; and the Exegesis or controversial Discourse is delivered and criticised in the class.

### 3. OLD TESTAMENT EXEGESIS.

Professor SMITH.

The Lectures on Introduction and Old Testament Theology are continued. The readings and exegesis are in the prophetical and poetical books. The Hebrew Critical Discourse, required from every regular Student, is taken as a piece of the class work. And a few prose exercises are set. There are two written examinations and a voluntary essay.

*N.B.*—The programme for the Old Testament Classes is provisional.

#### *Fourth Year.*

### 1. EVANGELISTIC THEOLOGY.

(As in Edinburgh, see p. 27.)

### 2. SECOND CHURCH HISTORY.

Professor LINDSAY.

*Course of Study.*—The Lectures are mainly devoted to the development of dogma; and the course embraces a short sketch of the various elements in the mediæval Church which grew into the Reformation, a statement of the chief heads of controversy between the Roman Catholic and the Protestant Theologians, the development of dogma in the Lutheran and Reformed Churches during the 16th and 17th centuries, the rise of Socinians, Anabaptists, and other sectaries, the development of dogma in the Post-Reformation Roman Catholic Church, the rise and progress of Rationalism, and a brief summary of the history of dogma in the present century. The course concludes with a set of Lectures on Scotch Church History since the Reformation.

There are three General Examinations for all the members of the class. Students are recommended to read Dr. Lindsay's *Reformation* and Dr. Cunningham's *Lectures on Historical Theology*, more especially the second volume, in connection with the work of the class.

The Popular Sermon is delivered and criticised in this class.

3 A.—CHRISTIAN ETHICS—*during half of Session.*

Professor LINDSAY.

After a short summary of the principal heads of the Doctrine of the Church, the Lectures embrace:—An Introduction, showing the relation between Christian and Philosophical Ethics; the formal principle or sphere of Christian Ethics, or *the Kingdom of God*; the material principle or motive power in Christian Ethics, or *Christian Love*; the sphere of Christian Ethics in the Family, in Friendship, in the State, and in the Church; the action of Christian Love in the formation of the religious will, the religious character, and the various religious virtues; our Lord Jesus Christ as the great ethical example; the ethical significance of Prayer and of the doctrine of Providence; Christian Duty in general; Division of Duties, (a) to individuals, (b) to Society—(1.) to the Family, (2.) to the State, and (3.) to the Church. Students are recommended to read Martensen's *Christian Ethics*, 2 vols.

3 B.—PASTORAL THEOLOGY—*during half of Session.*

Professor CANDLISH.

*Course of Study.*—The course of Lectures comprises:—

1. The nature and Divine institution of the ministerial office, and the necessity and nature of a Divine call to it.
2. The duties of the office, more particularly—(1.) Teaching the people in private by pastoral visitation, and in public by preaching the Word; (2.) leading the people in devotion and in Christian work; (3.) ruling the people by the exercise of discipline. This course is accompanied by homiletic exercises, by the reading of Scripture, the exposition of portions of the New Testament, and discussions, chiefly conducted by the Students, on matters pertaining to pastoral duty and personal religion.

## HEBREW TUTORIAL CLASSES.

Two Tutorial Classes in Hebrew are conducted by the holders of the George Scott Freeland Scholarship; one in Spring, and another usually in May and June, so as to aid beginners in preparing for the Board Examination. The fee for each of these Classes is 5s.

## § IV.—LIBRARY.

The foundation of the Library was laid, as already stated, by the founder of the College itself, who devoted £1000 to this specific object. The collection thus begun has since been largely increased by donations and purchases, and now contains little short of 25,000 volumes. It includes also the valuable Library of Tischendorf, which has been purchased by the Senatus. The Reformed Presbyterian Hall Library, part of which was presented to the College, is rich in books in old Scottish theology.

The annual revenue available for the purchase of books and other necessary expenses is at present about £160, and arises from the following sources :—

1. An annual payment by each Student of 10s., producing about £50.
2. Interest of a bequest by the late Hugh Tennent, Esq., £50.
3. The interest of property devoted to this object by the late Nathaniel Stevenson, Esq., and by his son, James Stevenson, Esq., fully £38.
4. The interest of a bequest by the late Duncan Thomson, Esq., generally about £22, 10s.

The business of the Library is conducted by a Librarian, a sub-Librarian, and Curators chosen by the Students. The most serviceable books of reference are collected in the Students' Reading-room, which is also supplied with newspapers and magazines.

No provision has yet been made for the salary of a permanent Librarian.

## REGULATIONS.

I. The Library shall be open during the Session every day on which the classes meet from 9.45 to 10 A.M., for 5 minutes after each class, and from 1.45 to 2 P.M., on Fridays to 2.30 P.M.; and during the Vacation on Mondays from 3 to 5 P.M., except in July and August.

II. Each Student shall be allowed to have not more than six volumes at one time; and any book which a reader has had for a fortnight during Session, or for a month during Vacation, may be recalled by the Librarian. A reader retaining a book after its recall shall be liable to a fine of 2d. per day for every such volume. All books are called in on the first class-day of each Session for a week.

III. Dictionaries and books of reference can only be given out at the closing of the Library for the day, and must be returned at its next opening. Rare and valuable books, and those in the Tischendorf and Fairbairn Collections, are not to be given out without special permission.

IV. Magazines are not to be retained more than two days during the month of publication, nor more than four days at a later time. During Vacation they are to be returned in seven days.

V. If a book be lost, torn, or otherwise injured, the reader who borrowed it shall be liable to a fine equivalent to its value.

VI. Readers wishing to borrow books shall fill up the slips provided for the purpose, and on returning books shall hand in slips with their names and those of the books returned. Books are not to be handed from one reader to another without being seen and noted by the Acting Librarian.

VII. Any Minister or Probationer of the Free Church may become a member of the Library on payment of 7s. 6d. annually, and shall be entitled to the privileges of other readers subject to the same rules. But books required by Students for the work of the College may be recalled from Ministers or Probationers at any time.

VIII. At the beginning of each Session the Students of the First and of the Third Years respectively shall elect two Curators, to hold office for two years. It shall be the duty of the Curators to assist the Acting Librarian in giving out and taking in books, to see that the Rules are observed, and to meet periodically with the Librarian to consider what books should be added to the Library, and any other matters connected with its management.

#### § V.—MUSEUM.

Connected with the Natural Science Class there is a valuable collection of minerals, fossils, animal and vegetable preparations, models, &c., which under the able direction of Mr. Keddie, the late Lecturer, rapidly grew in extent and completeness. As there is no fund for the maintenance of the Museum, gifts of natural objects will be most acceptable, and will be permanently connected with the names of the donors. A lecture-room, with proper accommodation for the collection, has however been erected, through the liberality of certain friends of the College; but there is as yet no provision for its maintenance.



## § VI.—ENDOWMENT.

The guaranteed amount of £30,000 is now complete, as also a supplementary fund of fully £18,700: but of this an investment of £6000 is at present unproductive. After the payment of necessary expenses, the proceeds of this endowment, along with the fees, are devoted to the payment of the Professors' salaries.

Further, a few friends instituted a fund in memory of the late Principal Fairbairn, amounting to fully £2500, the annual proceeds of which are devoted to the maintenance of the College fabric, &c.

The following are the names of the Founders and principal Benefactors of this College:—

William Clark, M.D.	William Crichton.
William Towers Clark.	G. S. Farie.
Nathaniel Stevenson.	John Geddes and Sons.
James Stevenson.	John Honeyman.
Joshua Paterson, M.D.	George P. M'Indoe.
William Campbell.	Charles M'Kenzie.
James Ewing.	James M'Lellan.
Robert Freeland.	William Mirrlees.
Walter Gray.	J. B. Mirrlees.
William Birkmyre.	Alexander Mitchell.
Blackie & Son.	Patrick Playfair.
Montgomerie & Fleming.	George Turnbull.
James Burns.	Alexander Turner.
James Harvey.	John Wilson.
Richard Kidston.	William Wilson.
R. B. Stewart.	Alexander Wingate.
David Stow.	Archibald M. Adam.
D. Campbell's Trustees.	Ritchie Angus.
Hugh Lang, M.D.	Robert Barbour.
Allan Cuthbertson.	George F. Barbour.
Alexander Fyfe.	Walter Baxter.
George Martin.	Robert Barclay.
John M'Donald.	Colin Brown.
James M'Gregor.	Miss Frances Buchanan.
James Playfair.	Sir Michael Connal.
Hugh Tennent.	Matthew Cruickshank.
G. L. Walker.	John Cuthbertson.
John Wright, jun.	Dr. Davie.
Daniel Lade.	William Davie, jun.
Anderson Kirkwood, LL.D.	William Kidston, jun.
Alexander Bryce.	James H. M'Clure.
Walter Neilson.	John M'Clure.
Duncan Turner.	William Miller.
Hugh Brown and his Representatives.	John J. Muir.
David Bryce.	James Muirhead.
	George Munsie.

P. & W. M'Lellan.	James Graham.
James Rae.	James Taylor.
John Hotson.	Misses Spens Munro.
James H. Robertson.	J. W. Muirhead.
James R. Stewart.	J. L. White.
John Turnbull.	Gregor Turnbull.
James White.	D. G. Fleming, Manchester.
Mrs. Spens Munro.	A Friend, per J. Wilson.
R. Binning.	Duncan Thomson's Trustees.
G. W. Clark.	John Robertson's Trustees.
Hector Dove.	Wm. M'Aulay's Representatives.
Alexander Fraser.	John Graham.
James Fraser.	Mrs. Barclay.
John Fulton.	Alexander M'Arthur.
John Goodwin.	James Marshall.
T. D. Graham.	James Templeton & Sons.
Matthew Langlands.	John and Alexander Stephen.
A. A. Laird.	Peter Denny.
Patrick M'Gregor.	John Muir.
Robert Moody.	Robert Ross.
Miss Ronald.	James Arthur.
Robert Smith.	Walter Macfarlane.
James Somervail.	William Galbraith.
Robert Wilson.	Sir William Collins.
Matthew Wotherspoon.	Sir William Mackinnon.
A. Jackson, jun.	J. Campbell White.
William Weir, jun.	

## § VII. - SCHOLARSHIPS, &c.

### A. GRADUATION PREMIUMS.

Provision is made for giving a premium of Three Guineas, the amount of the fees exacted by the Universities for the Degree of M.A., to every regular Student entering the Hall who has taken this Degree.

### B. ORDINARY SCHOLARSHIPS, &c.

The funds available for Ordinary Scholarships, which are held for two years unless specially arranged otherwise, are derived from the following sources :—

1. The *Clark Foundation*, constituted in 1859, consisting of the annuity before-mentioned (§ 1, of £400, less legacy duty, yielding a free annual income of about £350, bequeathed to the College by William Clark, Esq., M.D. This fund is subject to the deduction of—(1) £40 for a Fellowship to be hereafter referred to; and (2) a sum not exceeding £50, which may be

distributed in sums not exceeding £10, to deserving Students connected with the parishes of New Monkland and Shotts, during their studies at the University, preparatory to entering the Hall. The residue, after these deductions, amounting usually to near £300, is divided into scholarships, ranging in value from £25 to £10, and open to public competition every two years—that is, to first and third year Students.

2. The *M'Aulay Foundation*, founded in 1862, consisting of the sum of £500, invested in Glasgow and South-Western Railway Guaranteed 4 % Stock, and yielding about £21 per annum, given to the College by the Representatives of the late William M'Aulay, Esq. of Shawfield, Rutherglen, to found a scholarship in honour of him, and to be called "The M'Aulay Scholarship," open to competition on the same terms with the other scholarships.

3. The *Duncan Thomson Foundation*, instituted in 1867, consisting of a sum of £1000 granted to the College by the Trustees of the late Duncan Thomson, Esq., merchant, Rothesay, to found a Scholarship or Scholarships at the discretion of the Senatus Academicus.

4. The *Ewing Foundation*, at present of the annual value of about £38, being the proportion, allocated to this College of a sum bequeathed generally to the Free Church Colleges by the late James Ewing, Esq. of Levenside.

5. The *Graham Foundation*, instituted in 1871, consisting of a sum of £1000 bequeathed to the College by the late John Graham, Esq. of Manor Park, Innellan, for two Scholarships—one to a first year Student, and one to a third year Student, yielding upwards of £20 to each.

6. The *MacArthur Foundation*, instituted in 1881, consisting of a sum of £1000 bequeathed to the College by the late Miss Jean MacArthur, Ashfield Terrace, Hillhead, Glasgow, for one or more Scholarships, not more than four.

7. The *Mitchell Foundation*, instituted 1882, consisting of £450 bequeathed to the College by the late Rev. David Mitchell, of Free St. Luke's Church, Glasgow, with a preference to a Student belonging to that congregation.

8. The *Patterson Foundation*, instituted 1885, consisting of £200 bequeathed to the Senatus by the late Rev. A. S. Patterson, D.D., of Hutchesontown Free Church, Glasgow: meanwhile the proceeds are to be applied for two prizes—one to second year Students for the best of the Greek Critical Discourses, and one to fourth year Students for the best reading of Scripture in the Pastoral Theology Class.

9. *Foreign Mission Bursaries.* See p. 35.

10. *Masson Bursaries.* See p. 35.

11. *Bursaries for Gaelic-speaking Undergraduates:* the competition for these takes place annually in August. Apply to Rev. James Fletcher, Free Church Offices, Edinburgh.

### C. LOW BURSARIES.

1. The Bursaries shall be two in number, and equal in amount. They shall be held by Students for the Ministry of the Free Church of Scotland, one by a first year and the other by a third year Student.

2. The Bursaries shall, for the Sessions 1893-94, 94-95, 95-96, 96-97, and 97-98, be held by Students attending the Free Church College at Glasgow, and shall be tenable for one year; but after the end of the College Session of 1898, and at every subsequent period of five years thereafter, it shall be in the power of the College Committee, with the consent of the Kirk-Session of Free St. John's, Glasgow, to allot the Bursaries to any one or more of the Colleges or Halls of the Free Church of Scotland, at Edinburgh, Glasgow, or Aberdeen.

3. Every Student desiring to compete for the said Bursaries must enter for the Bursary Competition, in College or Hall to which the Bursary or Bursaries may for the time be allotted, for first and third year Students, according to his standing, and shall conform to the rules in the announcement made for such competition in the Free Church College Calendar from year to year.

4. In the said Bursary Competition, the right is reserved to withhold the Bursaries or either of them if, in the opinion of the Examiners, a sufficiently high standard shall not have been attained.

5. In the event of two or more Students obtaining the same number of marks in the Bursary Competition, and their position in the list of competitors entitling them to one of these Bursaries, the decision as to which of them is to receive the Bursary, or whether it is to be divided, shall lie with the Kirk-Session of Free St. John's Church, Glasgow.

6. The College Committee reserve right, with consent of the Kirk-Session of Free St. John's Congregation, Glasgow, to alter the foregoing Rules from time to time in such manner as shall seem proper to them, and all questions as to the proper construction and effect of these Rules shall be referred to, and finally decided by, the General Trustees of the Free Church, in whose names the capital fund is invested, at a meeting duly convened for the purpose.

The Senatus will give to the holders of these Bursaries for the year after their tenure not less than £20 each.

## D. STEVENSON SCHOLARSHIPS.

Of these there are two, which are given in alternate years to Students beginning their theological course.

1. *Stevenson Scholarship, No. 1*, instituted in 1866, of the value of about £63, founded by the late Nathaniel Stevenson, Esq., to be awarded by public competition, under such arrangements as the Senatus may direct, and tenable for two years. It has been resolved by the Senatus that this public competition shall be secured by awarding the Scholarship, in the meantime, as nearly as possible according to the regulations of the Stevenson Scholarship, No. 2, hereafter mentioned; with the exception that it shall be open, as hitherto, to Students of any of the Scottish Universities, and that the competitors shall at least have passed the requisite examinations, if not actually taken their degree.

\*.\* The next competition will take place about November, 1895.

2. *Stevenson Scholarship, No. 2*, instituted in 1867, of the value of £50, founded by James Stevenson, Esq., Glasgow, in memory of his late father above-mentioned, and in order the more fully to carry out the object contemplated by him; to be awarded to a distinguished Graduate of the University of Glasgow preparing for the Ministry of the Free Church, and to be held by him during two years of his Theological Course in the Free Church College, Glasgow, open to competition in alternate years with the above. The rules of adjudication are as follows:—

(1.) "The Bursary or Scholarship, for a first year Student at the Hall, shall be awarded as soon as convenient after the annual examinations for Degrees, at or about the commencement of the Winter Session, in the University of Glasgow, for a first year Student at the Hall, to such Student either in or about to enter the said Free Church College, as shall have taken the degree of M.A., with honours, in one or more of the three departments, with the greatest distinction, and subject to such additional rules and regulations as I during my life shall appoint, and, after my death, as the Senatus shall appoint.

2. "In the event of there being two or more candidates graduating with honours of the same class, in the same department or departments, or holding the same relative rank in different departments, it shall be competent to the Senatus to decide to which the Bursary or Scholarship shall be awarded by a comparison of the whole course of each in all the classes of the University, or by such additional examination as the Senatus may appoint.

(3.) "In the event of there being no candidate qualified as before specified, in any particular year, the Bursary or Scholarship shall, for that occasion, be divided into two Bursaries of the value of £30 and £20 respectively, which shall be awarded by public competition, in the Free Church College, at the commencement of the session of the same or of the next succeeding year, as shall be determined by the Senatus, to two Students studying for the ministry of the Free Church in said College.

(4.) "In all the cases above specified the Bursaries or Scholarships shall be held for two years; subject, however, to the provision that the persons holding the same shall be in regular attendance at the said College, and that the same shall be forfeited in the event of their leaving the College. The Bursary shall be payable, in equal portions, one half immediately after the nomination, and the other at the term of Whitsunday thereafter.

(5.) "The Bursaries or Scholarships shall, as far as practicable, be awarded every alternate year with those provided by the said Nathaniel Stevenson; my desire and object being that there shall be an award of a Stevenson Bursary or Scholarship, Number 1 or 2, at the commencement of each session of the College."

\*.\* The next competition will take place about November, 1894.

#### *E. THE GEORGE SCOTT FREELAND (HEBREW) SCHOLARSHIPS.*

Mrs. Janet Freeland or Barclay, widow of Matthew Barclay, D.D., Minister of the Free Church at Old Kilpatrick, by her will instituted two Scholarships, bearing the name of her brother, each of the value of £20, or thereby, tenable for two years, to be given to Students in the third year of their Theological Course. The Senatus, with the hearty concurrence of her Trustees, resolved that in the meantime a grant from the general Scholarship Fund should be added to these Scholarships so as to increase their annual value to about £40 or £45; that a special examination in Hebrew should be necessary in order to obtain them; \* and that the holders should be required to give assistance as tutors in the elements of Hebrew, to aid Students in preparing for the entrance examination.

\* For convenience, this examination will be carried on at the same time as that for ordinary Scholarships; but no values will be allowed for the extra questions in connection with the ordinary Scholarships. The Scholarship is given for general excellence in all the subjects of examination: excellence in the extra paper in Hebrew is indispensable, but that alone will not entitle a Student to the Scholarship.

#### F. THE JOSHUA PATERSON (MEDICAL) SCHOLARSHIP.

Value £50 (less expenses), being the interest of £1100, founded by Joshua Paterson, Esq., M.D. (see at *H.* 3), to be held for four years, with power vested in the Senatus to continue the tenure of it for a fifth year, by a Student of Medicine preparing for the work of a Medical Missionary to the heathen, on the condition of his taking a full curriculum in Medicine, and attending Theological Classes for at least two sessions. It is open "to all Students attending the Theological Classes of the Free Church College of Glasgow, or of any other of the Free Church Colleges in Scotland, and to all Students attending the Medical Classes in any of the Universities of Scotland, who may belong to the communion of the Free Church, or any other of the Evangelical Churches in Scotland;" and satisfactory evidence is to be obtained of his literary qualifications, of his moral and religious character, and of his suitable physical constitution.

#### G. THE HUGH MILLER (MEDICAL) SCHOLARSHIP.

The income from £1000, bequeathed, but only £850 yielded by the estate, by the late Hugh Miller, M.D., of Bombay, and of Broomfield, Helensburgh, is to be applied "in payment of the said Bursary, as the same shall from time to time be awarded after such competition in such subjects as the said Principal and Professors may determine, and to be held for such term as they may think proper, to a Student of good conduct, who shall be a member of the Free Church of Scotland, and who shall be in the course of qualifying himself with the view of obtaining a Surgical Diploma or Degree in Medicine from any acknowledged licensing body in the United Kingdom, as a Medical Missionary in connection with the said Church. And the said Bursary shall be awarded to such Student, either during or after his Arts course, as the said Principal and Professors may determine." This foundation dates from 18th November, 1880, but owing to peculiar circumstances the first appointment was made only in November, 1885.

#### H. FELLOWSHIPS.

1. *The Clark Fellowship*, of £40, instituted in 1859 by Dr. William Clark, the munificent founder of the College, and intended to be increased when the requisite funds are obtained, to be awarded "to a distinguished Student immediately after leaving the Hall," by the judgment of the Senatus Academicus, and tenable for one or two years.



2. *The Duncan Thomson Fellowship*, consisting of the interest of £2000 (about £90), appropriated in 1867, for a similar purpose, by the Trustees of the late Duncan Thomson, Esq., to be awarded under such rules and regulations as the Senatus may direct. It is given on alternate years to the Student who stands highest in merit at the close of his curriculum in the College, and is tenable for two years.

3. *The Joshua Paterson Fellowship*, of £112, founded in 1869, for a similar purpose, by Joshua Paterson, Esq., M.D., Glasgow, and Dunivard, Argyllshire, and open on alternate years with the foregoing.

The following are the conditions of general interest in the Deed of Constitution :—

“3. The appointment to said Fellowship shall be vested in the Principal and Professors of said College for the time, and shall be exercised by them or a majority of them (who shall at all times form a quorum) for the encouragement of deserving Students preparing for the Ministry of the Free Church of Scotland. (*N.B.* By clause 11th, the founder shall, during his life, be associated and act along with the Professors.)

“4. The appointment to the Fellowship shall be made as soon as convenient after the close of the Session in said College, from among the Students then finishing their curriculum at said College. The person receiving the appointment shall hold it ordinarily for two years, but in no case for more than two. And in the event of any other appointment or situation, whether of a temporary or permanent description, having connected with it considerable emoluments or duties, being accepted by the holder of said Fellowship before he has become entitled to the whole of his payment under said Fellowship, it shall be in the power of said Principal and Professors to determine whether such acceptance shall or shall not be compatible with his continuing to hold said Fellowship. Should the said Fellowship be held for more than one year, the holder shall be required, under the direction of the said Principal and Professors, to prosecute, perform, or engage in some work, such as conducting tutorial classes for the benefit of Students preparing for the Ministry, or investigating a particular subject bearing on the interests of Theology, Religion, or Christian Morals, and shall present the results of his study to the said Principal and Professors some time during the second year of his tenure of said Fellowship, who may, if they think proper, appoint the same to be read in whole or in part to the Students while in session.

"5. In appointing to the Fellowship, the Principal and Professors shall have regard to the results of the examination conducted by the Board of the Church, or of such examination as they may themselves direct, to guide them in making such appointment, taken in connection with the general conduct and proficiency of the Students during their curriculum, and shall give such preference as they think proper to these Students who may have taken the degree of M.A.

"6. If on any occasion of an appointment to said Fellowship it shall, on consideration of all the circumstances of the case, be the opinion of the Principal and Professors that there is no suitable person of sufficient merit to deserve the appointment thereto, the Principal and Professors shall in that event refrain from any appointment : and the Fellowship shall remain vacant for one year, and the income thereof during said period shall be added to the capital.

"8. If in any year, or for any period after the term of Martinmas, 1870, the said Fellowship shall be vacant, the interest or proceeds of the fund for the vacant period shall be added to the capital fund for the support of the Fellowship, and the interest accruing upon all additions to the capital shall be payable to the holder of the Fellowship for the time.

"9. In case the said Principal and Professors shall at any time consider the holder of the said Fellowship to have been guilty of misconduct, they shall have power to suspend him from, or deprive him of the Fellowship.

"10. I authorise the said Principal and Professors to make such further rules and regulations from time to time as they may consider desirable for the administration of said Fellowship not inconsistent with the foregoing conditions."

The 12th condition provides for necessary changes if the Free Church of Scotland shall be at some future time united with some other Church or Churches, and some changes be made in the educational institutions connected with the Churches so united.

*Note.*—The Senatus have in the meantime resolved that this Fellowship be held for two years ; on the condition, that each holder shall prepare a Thesis on some theological subject approved by the Senatus ; and that the Duncan Thomson Fellowship be administered on similar conditions to these. The Senatus have also resolved meanwhile that if any Joshua Paterson Fellow be ordained during the first year of his tenure of the Fellowship, his tenure shall be held to cease from the half-yearly term immediately succeeding.

*I. THE TENNENT TRUST.*

Besides these Foundations, strictly connected with the College, there is a sum of £8000 invested in North British Consolidated Lien Stock, yielding £320, bequeathed by the late Hugh Tennent, Esq. of Errol, and administered under a special Trust, applicable mainly to the encouragement and assistance of deserving Students preparing for the ministry of the Free Church during their Undergraduate Course in the Glasgow University. From this fund, a tutor in Classics is provided for the special behoof of Gaelic-speaking Students; small Scholarships and prizes are offered for competition; and supplementary classes are opened for Elocution and German—free alike to the Theological and Undergraduate Students, except a very small fee for German.

For further particulars regarding these Foundations and the competitions for next Session, see at the end of the programme of examinations for next Session, in § XII.

*K. FUND FOR TUTORIAL CLASS.*

The sum of £35 is given annually by a lady for a Tutorial Class for Undergraduate Students, which is carried on in connection with those conducted under the Tennent Trust.

*L. BURNSIDE PRIZE.*

A sum of money, yielding about £14 annually, having been bequeathed to the Free Presbytery of Glasgow by the late Mr. John Burnside, for the purpose of instituting a prize to be awarded annually, as the result of a competitive examination in Biblical knowledge, the Presbytery have resolved that meanwhile the examination shall be on prescribed portions of the English Bible in the Authorised and Revised Versions, open to Students of the second year in Theology, and held near the close of the Session.

*M. GAELIC CLASS.*

A class for the study of Gaelic is conducted, under the authority of the Senatus, by the Rev. William Ross, Glasgow.

## § VIII.- HONOUR LISTS.

SESSION 1892-93.

## FELLOWS.

- 1892-94.—William Todd, M.A., . . . . (*Joshua Paterson.*)  
 1893-95.—George H. Morrison, M.A., . . . . (*Duncan Thomson.*)  
 1893-94.—Alex. G. MacAlpine, . . . . (*Clark.*)

## STEVENSON SCHOLARSHIPS.

- 1893-95. —Donald N. Dow, M.A., with First-Class Honours in Classics.  
 Peter Comrie, M.A., with Honours in Mathematics.

## GEORGE SCOTT FREELAND SCHOLARSHIPS.

- 1892-94.—James Moffatt, M.A.  
 1893-95.—R. Bruce Taylor, M.A.

## ORDINARY SCHOLARSHIPS, 1893-95.

*First Year.*

1. John S. Hastie, M.A. (*Low*).
2. { John Riddell, M.A.  
    { George L. Wilson.
3. Alexander White.

*Second Year.*

1. James Campsie, M.A.
2. Peter D. Thomson, M.A.
3. { Charles Lamont (*Gaelic*).  
    { James C. Paterson, M.A.
4. Archd. F. Campbell

*Third Year.*

1. { James Cameron (*Low*).  
    { Alex. M'Innes, M.A.
2. John S. Boyd, M.A.
3. George P. Wallace, M.A.
4. James Eaglesham.
5. { Robert S. Clazy, M.A.  
    { John Young, M.A.
6. Alexander Mackenzie.

*Fourth Year.*

1. G. A. F. Knight, M.A.
2. James Muir, M.A.
3. Gilbert Buchanan, M.A.
4. David Baillie.
5. { Thomas Harvey.  
    { Walter Smith.
6. William R. Paterson, M.A.  
    (*Gaelic*).

## JOSHUA PATERSON (MEDICAL) SCHOLARSHIP.

Joseph MacGowan.—Appointed 1893.

## HUGH MILLER (MEDICAL) SCHOLARSHIP.

William D. Miller.—Appointed 1892.

## PASTORAL THEOLOGY CLASS (last Session).

*Prize for excelling in Reading Scripture.*

Thomas Cassels.

## NEW TESTAMENT EXEGESIS CLASS (last Session).

*Prize for best Critical Exercise.*

Nicol MacNicol, M.A.

## NATURAL SCIENCE (last Session).

1. James Campsie, M.A.  
 2. { Arnold Boyd, M.A.  
       P. D. Thomson, M.A.

## BURNSIDE PRIZE (last Session).

Nicol MacNicol, M.A.

## FELLOWS for the last TWELVE YEARS.

1880-82.—Rob. T. Cunningham, M.A.<sup>1</sup>1881-82.—T. B. Kilpatrick, B.D.<sup>2</sup>1881-83.—W. M. M'Phail, B.D.<sup>3</sup>1882-83.—Hugh Miller, M.A.<sup>4</sup>1882-84.—Alex. Isdale, B.D.<sup>5</sup>1883-84.—W. G. Maclaren, M.A.<sup>6</sup>1883-85.—James Denney, B.D.<sup>7</sup>1884-85.—Peter Macdonald, M.A.<sup>8</sup>1884-86.—Rob. T. Loudon, B.D.<sup>9</sup>1885-86.—W. M. Macgregor, M.A.<sup>10</sup>1885-87.—David S. Adam, B.D.<sup>11</sup>

1886-88.—William Scobie, M.A.

1886-88.—William Muir, B.D.<sup>12</sup>1887-88.—James M'Millan, M.A.<sup>13</sup>1887-89.—S. G. M'Lennan, M.A.<sup>14</sup>1888-89.—Wm. Lindsay, M.A.<sup>15</sup>1889-90.—James M'Niven, M.A.<sup>16</sup>1889-90.—Chas. Campbell, B.D.<sup>17</sup>1889-91.—John Soutar, M.A.<sup>18</sup>

1890-91.—Robert A. Duff, M.A.

1890-92.—John D. M'Gilp, M.A.<sup>19</sup>1891-92.—David Smith, M.A.<sup>20</sup>1891-93.—John Torrance, M.A.<sup>21</sup>1892-93.—Hugh Stevenson, M.A.<sup>22</sup><sup>1</sup> Late of English Presbyterian Church, Manchester (deceased).<sup>2</sup> Free Church, Ferryhill, Aberdeen.<sup>3</sup> English Presbyterian Church, Streatham.<sup>4</sup> Free Church, Shandon.<sup>5</sup> Free Church, Kirkwall.<sup>6</sup> Presbyterian Church, New Zealand.<sup>7</sup> Free Church, Broughty-Ferry.<sup>8</sup> St. Columba's Free Church, Edinburgh.<sup>9</sup> Free Church, Cockpen.<sup>10</sup> Renfield Free Church, Glasgow.<sup>11</sup> Free Church, Kelso.<sup>12</sup> Free St. Enoch's, Glasgow.<sup>13</sup> Free Church, Kenmore.<sup>14</sup> Free Church, Stonehaven.<sup>15</sup> Free East Church, Rutherglen.<sup>16</sup> Free Church, Ardnamurchan.<sup>17</sup> Graham St. Free Church, Airdrie.<sup>18</sup> Missionary at Tiberias.<sup>19</sup> Free Church, Lockerbie.<sup>20</sup> Free Church, Tulliallan.<sup>21</sup> Missionary at Nagpore.<sup>22</sup> Free Church, Dunblane.

§ IX. ATTENDANCE OF REGULAR, AND EXCLUSIVE OF  
PRIVATE STUDENTS FOR TWELVE YEARS.

Year.	Entrants.	Total.	Year.	Entrants.	Total.
1882-83,	32	95	1888-89,	21	115
1883-84,	22	94	1889-90,	15	100
1884-85,	25	96	1890-91,	22	84
1885-86,	36	114	1891-92,	30	93
1886-87,	35	109	1892-93,	14	80
1887-88,	26	113	1893-94,	13	75

§ X.—COLLEGE CHURCH.

The site on which this Church is built was purchased and granted to the Congregation by Dr. Clark, on the condition that fifty sittings therein should be reserved for the use of the Students, and should be to them free for ever.—*Minister*, Rev. George Reith, D.D.

§ XI.—SOCIETIES, &c.

I. GLASGOW FREE CHURCH STUDENTS' MISSIONARY SOCIETY.

This Society consists of Free Church Students in Glasgow attending the Divinity Hall or the University.

The objects of the Society are, to cultivate an intelligent missionary spirit among its members ; to assist in carrying on mission work both at home and abroad ; and to disseminate missionary intelligence among the Congregations of the Free Church.

Besides the Society's home mission work, in which the members are expected to take part, some Foreign Mission Scheme, which seems to stand in special need of aid, is selected during each Session. Deputies from the Society address congregations and plead the claims of this special scheme and obtain collections in its behalf. Last year, the money raised was devoted to the establishment of a new Mission Station in Tembuland in South Africa ; this year it is to be spent in connection with the Students' Home Mission Work and in helping the funds of the Lebanon Schools.

The Society formerly possessed a library containing upwards of 400 volumes : but in 1879 it was incorporated with the general library of the College.

The ordinary meetings of the Society are held weekly on Wednesday, for prayer, hearing missionary intelligence, and transacting business.

The Office-bearers for the present year are—

*Hon. President*—Prof. Lindsay, D.D.

*President*—R. Baillie Douglas, M.A.

*Vice-President*—James H. Maclean, M.A.

*Secretary*—Geo. P. Wallace, M.A.

*Assistant Secretary*—R. Bruce Taylor, M.A.

*Treasurer*—Alex. M'Innes, M.A.

*Committee*—J. M. E. Ross, M.A., Dugald M'Millan,  
Francis J. Maclauchlan, Peter Comrie, M.A.

The Presidents of the Society since 1882 have been—

1882-83. Alex. Osborne, M.A.

1883-84. Robt. T. Loudon, B.D.

1884-85. John W. Stewart, B.D.

1885-86. John F. Blair, B.D.

1886-87. William Ewing.

1887-88. Wm. M. Mackay, B.D.

1888-89. Arch. Lamont, M.A.

1889-90. J. M'K. Campbell,  
M.A.

1890-91. John Torrance, M.A.

1891-92. Herbert Reid, M.A.

1892-93. John Tudhope.

1893-94. R. Baillie Douglas,  
M.A.

## 2. THEOLOGICAL SOCIETY.

The Glasgow Free Church Students' Theological Society was instituted in January, 1859, for the discussion mainly, though not exclusively, of theological questions. It consists of ordinary and honorary members. A large proportion, usually about two-thirds, of the Students attending the Hall are members, and honorary membership is conferred on those who have taken an active part in the work of the Society.

The ordinary meetings of the Society are held on Monday evenings at seven o'clock, and a *conversazione* is held near the close of the Session.

The Office-bearers are—

*Hon. President*—Prof. G. A. Smith, D.D.

*President*—James Moffatt, M.A.

*Vice-President*—R. Bulloch Douglas, M.A.

*Secretary*—Nicol Macnicol, M.A.

*Treasurer*—William Trotter.

*Committee*—Gilbert Buchanan, M.A., Robert S. Clazy,  
M.A., James Campsie, M.A., Donald N. Dow, M.A.

The following is the list of Presidents for twelve years:—

1882-83. Alex. Millar, M.A.

1883-84. H. Y. Reyburn, B.D.

1884-85. Charles Steele, M.A.

1885-86. William Muir, B.D.

1886-87. William Binnie, M.A.

1887-88. C. N. Moody, M.A.

1888-89. James Barr, M.A.

1889-90. J. D. MacGill, M.A.

1890-91. David Smith, M.A.

1891-92. William Todd, M.A.

1892-93. Geo. H. Morrison, M.A.

1893-94. James Moffat, M.A.



## 3. CELTIC SOCIETY.

This Society was instituted in 1864. All Students connected with or interested in the Highlands are eligible for ordinary membership. It meets in one of the Free Church College classrooms every Friday evening during the Session for the discussion of various subjects, chiefly literary and political. At three of the meetings the business is conducted in Gaelic.

Office-bearers for 1893-94 :—

*Hon. President*—Angus Sutherland, M.P.

*President*—John M. E. Ross, M.A.

*Vice-President*—Allan Munro.

*Secretary*—Ranald MacDonald.

*Treasurer*—Neil M'Callum.

*Committee*—J. N. Mackenzie, M. MacDonald, E. M'Kenzie, G. M'Kay, R. M'Nicol, J. M'Askill.

The following are the names of the Presidents of the Society for the last ten years :—

1883-84. Alex. Macgilp, B.D.

1884-85. D. C. Macnicol, B.D.

1885-86. Hugh Matheson, B.D.

1886-87. John R. M'Rae.

1887-88. James M'Niven, M.A.

1888-89. David M'Keggie, M.A.

1889-90. Lewis Macpherson.

1890-91. John Macphail, M.A.

1891-92. Andrew Douglas.

1892-93. Hugh MacCallum.

## 4. GLASGOW FREE CHURCH STUDENTS' TOTAL ABSTINENCE SOCIETY.

The Glasgow Free Church Students' Total Abstinence Society was formed at the beginning of Session 1877-78. The aim of the Society is to bring together the abstainers in the College, to encourage the adoption of total abstinence principles by the Students, and to aid in the promotion of temperance generally. Meetings are held during the Session for the transaction of business, and for the consideration of subjects bearing on temperance. About seven-eighths of the Students in attendance are on the Society's roll.

The Office-bearers are—

*Hon. Presidents* } Sir Wm. Collins.  
                          } John Wilson, Esq., M.P.

*President*—John M. E. Ross, M.A.

*Secretary and Treasurer*—Dugald M'Millan.

*Committee*—Hugh M'Luskie, James Wallace, M.A., James C. Paterson, A. White.

## 5. MUSICAL SOCIETY.

This Society was constituted in 1880. It arose from a desire on the part of many students to acquire such a knowledge of the theory and practice of music, and especially of sacred music, as would enable them to take an intelligent interest in the service of praise. The Society meets once a-week for instruction and practice, under the guidance of an experienced master.

The meetings of the Society are open to all students.

The Office-bearers are—

*Hon. President*—Prof. A. B. Bruce, D.D.

*President*—J. Harry Miller, M.A.

*Secretary and Treasurer*—Francis J. Maclauchlan.

*Committee*—J. M. E. Ross, J. N. Mackenzie, J. O. Dick, A. Gillies.

*Leader*—W. H. Murray.

## 6. GYMNASIUM.

A room in the tower has long been used as a Gymnasium, and has been fitted up and supplied with the necessary apparatus. The Gymnasium is under the management of a committee of four Students, one representative being chosen from each year. It is open daily from 9 A.M. to 3 P.M., and an annual subscription of one sixpence is given by each member.

## 7. READING ROOM.

Newspapers and periodicals are provided to some extent in the Library.

## 8. COLLEGE DINING HALL.

A Dining Hall was established during Session 1883-84, on the same lines as that in the New College, Edinburgh. The capital fund towards its maintenance was begun by three donations of £1000, and has been raised to £3745; when it amounts to about £5500, the provisional arrangements are intended to assume a permanent form.

§ XII.—PROGRAMME OF EXAMINATIONS  
for Session 1894-95.

STEVENSON SCHOLARSHIP, No. 2, GEORGE SCOTT  
FREELAND SCHOLARSHIP, and LOW BURSARIES.

These are open to competition among First and Third Year Students, according to the regulations given already in § VII. C, D, and E.

## ORDINARY SCHOLARSHIPS.

This Session there will be awarded, between the *First* and the *Third Year* Students, probably thirteen or fourteen Scholarships, ranging from £25 to £10. All these are held for two years.

The Competition will take place in the College, on Monday, 5th November, 1894, at 11 A.M., by examinations on the following subjects :—

FIRST YEAR.—*Latin* : Virgil's *Æneid*, Book IX. ; Cicero, *De Natura Deorum*, Book I. ; Translation into Latin.—*Greek* : Matthew's Gospel ; Homer's *Odyssey*, Book IX. ; Plato's *Republic*, Book I. ; Translation into Greek.—*Mental Philosophy* : Veitch's *Logic* ; Sidgwick's *Outlines of the History of Ethics* ; Butler's first three Sermons, with Kilpatrick's Notes. *Mathematics and Natural Philosophy* : same as the Board Examination (see p. 10). Instead of *Mathematics and Natural Philosophy* may be taken *English Literature* : History of English Poetry from Cowper to Keats (Ward's *English Poets*, vol. iv.) ; Shakespeare's *Hamlet* ; Bacon's *Essays* (the composition of the answers will be taken into account).—*Bible Knowledge* : The Gospel of Matthew.—*Hebrew* : same as for Board Examination (see p. 9).

THIRD YEAR.—*Apologetics* : Bruce's *Apologetics*, Book III. —*New Testament Exegesis* : Mark i.-ix.—*New Testament Grammar* : The Tenses.—*New Testament Theology* : The Teaching of Christ in the Synoptics.—*Systematic Theology* : The Doctrine of Sin (Class Lectures, and Candlish's "Biblical Doctrine of Sin.")—*Natural Science* : Le Conte's "Evolution and its Relation to Religious Thought" (2nd or later edition—Chapman & Hall), Part I., chap. i. ; Part II., chaps. i., ii., iii., iv., v., vi., and viii.—*Hebrew* : 2 Kings i.-xvii. ; Isaiah xl.-xlvi., with relative Syntax (consult Driver's *Tenses of the Hebrew Verb*) ; Pointing unpointed text ; Translation into Hebrew. FREELAND SCHOLARSHIP (*additional paper, excellence in which is indispensable*) : Isaiah xlix.-lxvi., with Syntax.

*Students will bring their Hebrew, Greek, and Latin books (unmarked copies) with them to the Examination.*

For all these Scholarships, including the Stevenson, as well as for the Literary Bursaries to be mentioned immediately, intending competitors must send in their names to the Clerk of Senatus on or before the twentieth of October.

## FELLOWSHIPS FOR OUTGOING STUDENTS.

The Joshua Paterson Fellowship, value £112 for two years,\* and the Clark Fellowship, value £40 for one year, will be awarded, at the close of the Session 1893-94, to the two most distinguished Students at the end of their Curriculum in this College.

## CLARK LITERARY BURSARIES.

£50 may be given, in sums not exceeding £10, to "deserving young men belonging to the parishes of New Monkland and Shotts, who shall agree to come forward to study for the Ministry in the Free Church of Scotland," "to assist them in their classical studies, preparatory to their entering the Theological Curriculum in the Glasgow College."

## SCHOLARSHIPS, PRIZES, &amp;C., IN CONNECTION WITH THE TENNENT TRUST.

The main object of this Trust is to encourage deserving Students during their University course, who are preparing to enter the Divinity Hall of the Free Church. For this purpose (1.) Premiums, usually to the amount of £20, are awarded to Gaelic Students, under the regulations subjoined; (2.) small Scholarships, tenable for one year, are annually adjudged to successful competitors for Summer studies in Classics, and in Logic and Moral Philosophy.

I. *Premiums.*

Gaelic-speaking Students entering the University for the first time will have Premiums of £3 or £4 awarded to them, if they successfully pass a preliminary examination on the following elementary books:—*Latin*—The Public School Latin Primer, and Ramsay's Latin Prose Exercises. Vol. I., Pt. i. *Greek*—Rutherford's Greek Grammar (pp. 1-185), and Underhill's Easy Exercises in Greek Accidence.

Students will understand that there may be an indefinite number of these Premiums, the decision turning on strict accuracy; any candidate who thoroughly knows his Grammar, and can accurately apply the rules of accidence and syntax in easy translation and composition, will be sure of success, while defect in these particulars will be fatal. Candidates must be certified to be *bona fide*

\* The conditions of this Fellowship are stated above, § vii. G.

Gaelic-speaking Students, who are intending to qualify themselves for the Ministry of the Free Church.\*

*2. Scholarships tenable for one year.*

CLASSICS.—*Juniors*—Cicero Pro Cluentio; Homer's Odyssey, IV.; Ramsay's Latin Prose Exercises, Vol. I., Parts i. and ii.; the Public School Latin Primer; Rutherford's Greek Grammar; and Sidgwick's First Greek Writer, pp. 1-64. *Seniors*—Horace, Epistle I.; Æschylus' Persæ, or Sophocles' Antigone; Latin and Greek Prose Composition and Syntax.

The Junior are for those entering the University, or who have attended only one Session; the Senior for those who have attended not more than two Sessions, and who last year completed two Sessions at Classics.

LOGIC.—The Professor's Lectures, and Veitch's Institutes of Logic, large print only.

MORAL PHILOSOPHY.—The Professor's Lectures.

The Examinations, both for the Premiums and for the Scholarships, to be held in the Free Church College, on Saturday, the 20th of October, at 10 A.M.; intending competitors to send in their names by letter, with title on the outside, "Tennent Trust Premiums," or, "Tennent Trust Scholarships," as the case may be, not later than 15th October. The letter must be accompanied by a certificate from a Minister stating that the competitor is a Student studying for the Ministry of the Free Church.

The following regulations are applicable to the preceding Scholarships:—1. They are open only to Students preparing for the Ministry of the Free Church. 2. They can only be held by students actually enrolled in the Arts Classes in Glasgow University. 3. No Student can hold more than *one* of these Scholarships during each session at the University. 4. A Student who has gained *two* Scholarships will be expected to proceed to Graduation in Arts. (See the provision for paying Graduation Fees in § VII. A.)

*Students must bring to the Examination unmarked copies of the Latin and Greek works prescribed.*

\* Candidates are recommended to revise carefully the Latin Primer, and to perform the exercises in the Praxis Primaria, pp. 1-38 (Glasgow: Blackie).

### III.

## Aberdeen College.

#### § I.—FOUNDATION.

THE General Assembly of May, 1843, having resolved that it was “desirable that there should not be less than three separate Theological Colleges,” and having given power to a Committee, “to appoint Professors of Divinity, and secure accommodation for giving Lectures” (29th May), it was reported by this Committee, to the General Assembly that met in Glasgow in October of the same year, that “Dr. Black was appointed Professor at Aberdeen.” In the Assembly of 1844, the subject of the institution of a Theological Hall in Aberdeen was remitted to a Committee, with instructions to report to the August Commission; and on its report, the Commission authorised the Presbyteries of the University seats to make certain arrangements regarding “those Students who may not be able conveniently to attend on the instructions of the Professors in Edinburgh.” In accordance therewith, the Presbytery of Aberdeen appointed several of the Ministers of the city to superintend the theological education of the Students. At the meeting of the Assembly in Inverness in August, 1845, the College Committee was instructed to appoint a Theological Professor at Aberdeen, “it being understood that, until a full Theological Faculty be provided in Aberdeen, attendance of at least one Session in Edinburgh should be required of all candidates for license.” In consequence of this resolution, the Rev. James Maclagan, Minister at Kinfauns, was appointed Professor of Theology at Aberdeen, and inducted into that office. In accordance with another resolution of August, 1846, the College Committee appointed Mr. Marcus Sachs, probationer, to be Hebrew Tutor. Shortly thereafter, subscriptions were raised for erecting a College building in Aberdeen; and, through the exertions of Francis Edmond, Esq. of Kingswells, Alexander Gibb, Esq. of Willowbank, and William Henderson, Esq., architect, the College was built, at the cost of £2025, and formally opened at the commencement of the Session of 1850-51. This edifice was offered to the General Assembly in 1851, and is now vested in the Trustees of the Free Church.

## § II. PROFESSORS AND OTHER OFFICERS.

		Appointed
<i>Principal</i> —	DAVID BROWN, D.D., . . . .	1876
<i>Systematic Theology and Exe-</i>	} S. D. F. SALMOND, D.D., 1876	
<i>gesis of the Epistles, . . . .</i>		
<i>Apologetics and Exegesis of</i>	} JAMES IVERACH, D.D., 1887	
<i>Gospels, . . . . .</i>		
<i>Oriental Languages and Exe-</i>	} GEO. G. CAMERON, D.D., 1882	
<i>sis of Old Testament, . . . .</i>		
<i>Church History, . . . . .</i>	JAMES ROBERTSON, D.D., 1887	
<i>Evangelistic Theology, . . . .</i>	} JAMES HOOD WILSON, D.D., Edinburgh ( <i>Interim</i> ).	
<i>Thomson Lecturer on Natural</i>		
<i>Science and Theology for</i>	} WILLIAM CASSIE, M.A., Trinity College, Cambridge.	
1893-94, . . . . .		
<i>Acting Librarian</i> —	JAMES CHRISTIE, M.A.	
<i>Principal Librarian and Clerk to Senatus</i> —	Dr. SALMOND.	
<i>Janitor</i> —	Mr. W. MURRAY, 2 Alford Place.	

## § III.—ARRANGEMENT OF CLASSES AND STUDIES.

## COURSE OF STUDY, 1894-95.

<i>First</i>	{ Hebrew, . . . . . 12 Noon, Prof. CAMERON, D.D.		
<i>Year,</i>			
	{ N.T. Literature, . . . 1 P.M., „ SALMOND, D.D.		
	{ Apologetics, . . . . 2 P.M., „ IVERACH, D.D.		
<i>Second</i>	{ Church Hist. (Earlier), 12 Noon, „ ROBERTSON, D.D.		
<i>Year,</i>			
	{ Exegesis of Gospels, 1 P.M., „ IVERACH, D.D.		
	{ Hebrew, . . . . . 2 P.M., „ CAMERON, D.D.		
<i>Third</i>	{ Church Hist. (Earlier), 12 Noon, „ ROBERTSON, D.D.		
<i>Year,</i>			
	{ O.T. Exegesis, . . . 1 P.M., „ CAMERON, D.D.		
	{ Systematic Theo- } . 2 P.M., „ SALMOND, D.D.		
	logy (Senior), . . .		
<i>Fourth</i>	{ Pastoral Theology, and } „ ROBERTSON, D.D.		
<i>Year,</i>			
	{ Doctrine of the Church, 1 P.M., } „		
	{ Systematic Theo- } . 2 P.M., „ SALMOND, D.D.		
	logy (Senior), . . .		

The Matriculation Fee is 10s. The Class Fee is £4. 10s. per Session.  
 The classes in Evangelistic Theology meet in February and March.  
 Students of all years also attend the Lectures on Natural Science and Theology.

A Hebrew Tutorial Class is formed in Summer. Tutor for the Summer of 1894, James W. Duncan, M.A.



## PROFESSOR IVERACH'S CLASSES.

*Apologetics.*

Introductory course on the scope and method of Apologetics, its function and relation to Theology as a whole, and to the special Theological Sciences, with an account of some apologies of the early Church in their conflict with Pagan life and Philosophy.

I. A statement of the nature and grounds of Religion, with an account of the Principal Religions of the world and a comparison of them with Christianity.

II. The Theistic argument, with a criticism of anti-Theistic and non-Theistic theories. The argument, as unfolded, is that God has manifested Himself in the inorganic world as Power and Intelligence, in the organic world, as Power, Intelligence, Life, Purpose, and in the History and Constitution of Man as Personal Spirit. The main objections urged against Theism by scientific and philosophic speculation are here examined.

III. God manifested in Christ as the Redeemer of Man. The Redeemer God revealing Himself in word and deed to the Fathers, and revealing Himself fully in Christ. Revelation as miraculous and divine, as embodied in history, as written in records, with a discussion of the questions raised by criticism so far as they have a bearing on Apologetics. It is intended to have special regard to the burning questions of our time.

Lectures are given on four days of the week, and students are examined each day on the preceding Lecture. Tuesdays are given to an examination on Butler's Analogy. The students write three or four class exercises on assigned topics in the course of the Session. The Homily is delivered in February.

*Exegesis of the Gospels. Second Year.*

Three days a-week throughout the Session are given to the study of the Synoptic Gospels. The evidence, external and internal, is stated why we believe that they were written by apostles or apostolic men; their historical character is vindicated; they are compared with one another with a view to account for and explain their similarities and differences; and this part of the course ends with a statement of the teaching of Christ as set forth in the Synoptic Gospels.

Two days throughout the session are given to a detailed exegesis of the Fourth Gospel. In February the Exercise and Addition is delivered. Three or four class exercises are presented throughout the session.

## PROFESSOR ROBERTSON'S CLASSES.

In Church History the first course covers the period from the age of the Apostles to the culmination of the Papacy, at the beginning of the fourteenth century. In text-book and lectures the outline of the historical development is traced, with special reference to religious life and thought, and to the political arrangements of each successive stage. The more important movements within and without the Church, the struggle with anti-Christian systems, the development of doctrine, the rise and growth of the Papacy, the struggle between the spiritual and the temporal power, the missionary work of the Church, &c., are studied in detail, with the view of obtaining definite impressions of the principles and the men concerned.

The second course continues the history of the Mediæval Church so as to exhibit the conditions, religious, social and political, out of which the Reformation rose. The subsequent course of the Reformation movement in continental Europe is traced, along with the counter-reformation in the Roman Church; the main questions at issue among Protestants, and between Romanists and Protestants are examined; and the history of doctrine is carried down to the 17th century. A special place in the course is reserved for the Reformation in England and Scotland; and keeping in view the interaction of the religious history of the two countries, the history of the Scottish Church is traced down to 1843.

Text-book: Kurtz' *Church History* (Hodder & Stoughton).  
Written examinations—three during the Session.

In the class of Pastoral Theology and the Doctrine of the Church, two days a-week are devoted to the former subject, and three to the latter. The course on the Doctrine of the Church discusses in detail such topics as the idea of the Church; the organisation, constitution, and polity of the Church; the authority of the Church in its source, extent, and limitations; the ordinances of the Church; Free Church principles, &c. Bannerman's *Church of Christ* and Cunningham's *Discussions on Church Principles* are recommended for reference. In Pastoral Theology, Dr. Blaikie's manual, *For the Work of the Ministry*, is used as a text-book, with supplementary matter. The Exercises prescribed include essays, outline-sermons, critiques on published sermons, and addresses (without manuscript) on prescribed texts. The opening exercises of the Class are taken once a-week by the students in turn.

## HEBREW CLASSES—PROFESSOR CAMERON.

The First Class studies the Grammar (Dr. Davidson's Introductory Grammar), and reads easy Hebrew. Fortnightly written examinations are held, and grammatical exercises to be written at home are prescribed. During the second half of the Session, a simple version is given weekly, to be written at home.

In the Second Class, part of the time is spent in reading in some of the historical books of the Old Testament, and in the study of the principles of Syntax; and part in reading prophetic or poetical passages, on which short exegetical notes are given. One day a-week is given to a Lecture on Introduction. Towards the close of the Session, the Chaldee portions of the Old Testament are studied. Written examinations are held every fortnight, and a version to be written at home is prescribed weekly.

In the Exegetical Class, one day is devoted to a Lecture on Introduction or Biblical Theology; another to oral or written examination on the work of the Class; and the other three to Exegetical Lectures. Subjects of Essay are also prescribed.

## DR. SALMOND'S CLASSES.

After a criticism of rival schemes of Dogmatics, the *Christo-centric* is accepted as best adapted to the times. Assuming nothing beyond our possession of reliable records of the history of Jesus Christ and His immediate followers, we seek to ascertain the view of His Person to which we are led by a study of the facts of His life, as interpreted, *first* by His own testimony; and, *secondly*, by the teaching of the New Testament writers. From the Christological stand-point we then proceed, in the same way, to inquire into the conclusions to be formed regarding the Work He accomplished, the Spirit He promised to send, the God He came to reveal, the Kingdom He founded, &c. &c.

In each case, we commence with the Biblical investigation. The scientific results of the Biblical inquiry are then treated speculatively, historically, and symbolically. The history of each doctrine is briefly given, its points of affinity with the religious consciousness are indicated, and its Confessional expression in the Standards of our own Church and other Churches is studied. For this last purpose, Winer's *Comparative View of the Creeds of Christendom* is used.

The weekly distribution of work in each of the two classes is as follows:—One day is devoted to the Exegesis of an Epistle; three days to lecturing on Dogmatics; one day to Examinations, and to doctrinal readings (the subjects at present being Anselm's *Cur Deus Homo* and Athanasius' *De Incarnatione*), with the view of introducing the Students to an acquaintance, at first hand, with classical dogmatic treatises. The text-book generally used is Calvin's *Institutes*; but in addition to this, each Student has to profess some special work (*Martensen, Hodge, or Oosterzee*), so that, on examination days, the class gets a combined view of the contents of four distinct theological systems. Written exercises are prescribed in the form either of a dogmatic thesis, questions in doctrine, or an exposition of some great text.

In the Class of New Testament Literature, attended by Students of the first year, the Lectures are devoted mainly to Textual Criticism, Hermeneutics, the Origin of the New Testament Writings, and the Exegesis of one of the Books. Written Exercises are also prescribed to the Students.

#### THOMSON LECTURESHIP.

This Lectureship was instituted in 1878.\* The Lecturer is appointed by the Senatus, subject to the approval of the College Committee. Attendance is compulsory on the Students, who must also pass an examination on the course conducted by the Lecturer, under the superintendence of the Senatus.

#### ELOCUTION CLASS.

For several years a warm friend of the College has engaged, at his own expense, an experienced teacher of Elocution. Mr. Alfred Macleod, to give instruction to the Students in this important department of their future work. Though attendance is not compulsory, the instruction given is so much appreciated that all the Students avail themselves of it.

#### PRAISE CLASS.

Instruction in Sacred Music is given in the College.

An Elementary Class for instruction in Music and voice training, met in Session 1893-94 on Wednesdays, at 6 P.M. There was also an Advanced Singing Class consisting of Students and ladies, meeting the same evening. Conductor, Charles Soutar.

\* See p. 82.

## § IV.—LIBRARY.

The Library now contains upwards of 17,000 volumes, including the valuable collection of books bequeathed by Mr. Thomson, of Banchory, and the Rabbinical and Theological Library of Dr. Biesenthal, of Leipzig, purchased in 1873 by a special effort. The Banchory Library, which is of a general character, comprises an excellent selection of Italian literature, and is also very rich in works on the history and archæology of Scotland. The Biesenthal Library is by far the completest collection of Rabbinical and Jewish learning which exists in Scotland, and is rich in valuable editions, which only a Jewish scholar of Dr. Biesenthal's experience could have brought together. There are small endowments from the Innes and Banchory funds, which meet the expense of maintaining the Library in order. A considerable portion of the bequest of Mr. Thomson, of Banchory, consisted of money to be expended in the purchase of books for the Library. By the kindness of Dr. Francis Edmond, new Library and Museum rooms have been erected in 1887.

## RULES FOR THE LIBRARY.

## I.—MATRICULATED STUDENTS.

1. Every Matriculated Student shall be entitled to have from the Library, at one time, six volumes, but no more.
2. Dictionaries and books of Reference shall be given out only when the Library closes, to be returned when it opens next day, under a fine of threepence per day for delayed returns.
3. Books required for Examination shall be brought back without summons at the end of fourteen days, in Winter, and of one month in Summer. But in Summer, Students living more than thirty miles from Aberdeen shall be entitled to retain such books for a period of two months.
4. Other books must be returned to the Library at the beginning and close of each Session, but shall be recalled if any other reader applies for them after the periods mentioned in Law 3.

## II.—OTHER READERS.

5. A subscription of 5s. per annum shall entitle Ministers and Probationers of the Free Church to have from the Library, at one time, six volumes, but not more. Such readers shall lose the privilege of the Library, *ipso facto*, if their subscriptions are not renewed within six months after the October Synod.
6. Readers of this class shall return their books for inspection at the beginning of each Session.
7. Any book may be recalled from readers not Students after

the lapse of one month, or from readers residing more than thirty miles from Aberdeen after two months.

8. Books required by Students for Examinations or in connection with class work may be called in from clerical readers at any time.

### III.—GENERAL.

9. No transferences shall be allowed. All books shall be returned directly to the Librarian to be given out by him to the first applicant.

10. All applications for special privileges must be made to the Senatus.

### § V.—ENDOWMENT, &c.

In consequence of a sum of £2000 having been (1852) provided towards the establishment of an additional Professorship at Aberdeen, the Rev. Patrick Fairbairn, minister at Salton, was appointed to act as assistant to Dr. Maclagan during the Session of 1852-53. But before the commencement of the Session the College sustained a severe loss in the death of Dr. Maclagan. Dr. Thomas M'Crie was requested to undertake, along with Mr. Fairbairn, the duties of *interim* Professor. In the Assembly 1853, Mr. Fairbairn was appointed ordinary Professor, and the Rev. George Smeaton, of Auchterarder, was, by the August Commission, nominated Assistant Professor. At the Assembly 1854, an additional sum of £4000 having been offered towards the salary of the second Professor, Mr. Smeaton was appointed to that office; and in 1855 it was resolved, in terms of the Barrier Act, that the Aberdeen College should be regarded as providing a complete curriculum of theological study, on a third Professor being appointed; and Mr. Sachs, Hebrew Tutor, was appointed Professor of Oriental Languages and of the Exegesis of the Old Testament.

At the Assembly 1856, Dr. Fairbairn was appointed to a Chair in the College at Glasgow; and, at the August Commission, the Rev. James Lumsden, of Barry, was appointed to succeed him. At the Assembly 1857, Mr. Smeaton was appointed to a Chair in Edinburgh, and Dr. David Brown, of Glasgow, was appointed his successor.

At the Assembly 1864, a sum of £1000 was offered as an endowment for the office of Principal, and Mr. Lumsden was appointed Principal on 28th May.

At the Assembly 1870, Mr. W. Robertson Smith, A.M., Probationer, was appointed Professor of Oriental Languages and Old Testament Exegesis, in consequence of the lamented death of Professor Sachs. Mr. Smith was ordained by the Presbytery of Aberdeen, 2nd November, 1870.



Miss Barbara Innes, who died in June, 1867, bequeathed the one-third part of the residue of her property (amounting to about £630), towards the endowment of the Professors. Mr. Thomson, of Banchory, bequeathed a proportion of his property, amounting of £3716, for increasing the salaries of the Professors.

At the Assembly 1875, a sum of £10,000 was offered by friends to the College for the endowment of a fourth Chair; and at the August Commission, Dr. Binnie, Professor in the Reformed Presbyterian Hall, was appointed to the new Chair as Professor of Church History.

At the Assembly of 1876, the Rev. S. D. F. Salmond, M.A., Minister at Barry, was appointed Professor of Systematic Theology and the Exegesis of the Epistles, in consequence of the lamented death of Principal Lumsden.

The late Alexander Thomson, Esq. of Banchory, having left a portion of his estate for the endowment of a Chair or Lecture-ship in Natural Science and Theology, the first Lecturer was appointed in 1878.

At the Assembly of 1882, the Rev. Geo. G. Cameron, M.A., of St. John's, Glasgow, was appointed to the Chair of Oriental Languages and Old Testament Exegesis.

At the Assembly of 1887, the Rev. James Iverach, M.A., was appointed to the Chair of Apologetics and Exegesis of the Gospels, vacant by the resignation of Dr. Brown; and the Rev. James Robertson, M.A., to the Chair of Church History and Pastoral Theology, vacant by the decease of Dr. Binnie.

#### § VI.—BURSARIES OR SCHOLARSHIPS.

1. The *Siewwright Bursary*, founded in 1853 by the late John Siewwright, Esq., Nelson Street, Edinburgh. The amount (about £20) is the annual interest of a capital sum of £500. It is tenable for four Sessions, and awarded by the Principal and Professors after competitive trial. Candidates of the name of Siewwright—whom failing, Glass; whom failing, Watt—have a preferable claim.

2. The *Foote Scholarship*, founded in 1853 by the late Rev. Dr. James Foote, Aberdeen. The amount is the annual produce of a sum of £500. It is awarded each Session to the Student of the second year who shall, on competitive trial, exhibit the best acquaintance with the Hebrew language.

3. The *Innes Bursaries*, founded in 1854 by the late Miss Barbara Innes, of Aberdeen, payable out of the "Innes Fund"—i.e., a sum of £2000, invested for behoof of the College. These bursaries are awarded after competitive trial,—Gaelic Students having, *ceteris paribus*, a preferable right. They are tenable for



four Sessions, but with liability to forfeiture if, on examination, the Student's proficiency be found unsatisfactory. The remainder of the "Innes Fund" is to be applied to bursaries and prizes.

4. The *Spark Bursary* is the annual produce of a sum of £450 bequeathed by the late William Spark, Esq. of Craigie Park.

5. The *Fraser Bursary* is the annual produce of a sum of £475, out of the residue of the estate of the late James Fraser, Esq. of Heathcot.

6. The *John Thomson Bursaries*, being about £1800, residue of the estates of the late Mr. John Thomson, builder, Aberdeen.

7. The *Banchory Bursaries*, £4247—part of the bequest of the late Alex. Thomson, of Banchory, Esq.

8. The *Ewing Bursary* is a moiety of the annual produce of a sum bequeathed to the F. C. Colleges, by James Ewing, Esq., Levenside. Amount for last session, £13, 12s.

9. The *Smith Bursary* is the interest of £300, bequeathed by Neil Smith, Esq., A.M., merchant in Aberdeen.

10. The late Miss Barbara Innes bequeathed, by her will, one-third part of the residue of her estate "to be invested in the purchase of lands or feu-duties, or to be lent on landed or railway mortgage security, in name of the Professors and their successors, as Trustees, for the purpose of dividing the net yearly revenue among such Students of Divinity attending the College as are deserving, particularly such as are weak or sickly, and require such aid to enable them to prosecute their theological studies without being, as is now usual, subjected to the distracting care and labour of teaching others." The "one-third" part amounts to about £630.

11. The sum of £600 has been invested to yield two bursaries for Students thoroughly acquainted with the Gaelic language from their infancy. Candidates bearing the name of Brown, Munro, or Ross have a preference.

12. Two sums of £500 and £1000, bequeathed by Mr. William Cormack and Mr. Alexander Cormack, of Aberdeen, are available for bursaries under certain specified preferences.

13. A bequest, expected to amount ultimately to a much larger sum, but of which £4463, 9s. 9d. have been already received, has been left in behalf of Students by Mr. George Walker, of Richmond, Surrey.

14. The two Masson Bursaries (each about £30 in value), administered by the Free Presbytery of Inverness, are tenable for two consecutive years at any of the Scottish Universities, or any of the Free Church Halls. See page 36.

15. Foreign Mission Bursaries. See p. 36.

The Gunning Scholarships. For these, see the *Edinburgh University Calendar*.

14. A sum of money was provided for a Fellowship in memory of the late Professor Sachs, and additional sums later, in memory of Principal Lumsden, the whole amounting to £100 per annum. These Fellowships (of the value now of £50 each) are competed for by Students of the fourth year, at the end of the Session. Funds are also provided, yielding two scholarships, of £30 and £20, open to Students entering the third Session.

Since 1882, the Fellowships have been held by the following:—

1882 {	W. B. Murray, M.A. <sup>1</sup> J. M. Skinner, M.A. <sup>2</sup> John M'Intosh, M.A. <sup>3</sup>	} equal.	1888 {	Wm. Beveridge, M.A. <sup>10</sup> W. M. Grant, M.A. <sup>11</sup> A. Wiseman, M.A. <sup>12</sup>	} equal.
1883...	James Harvey, M.A. <sup>3</sup> G. Pittendreigh, M.A. <sup>4</sup>		1889 {	Rob. A. Lendrum, M.A. <sup>13</sup> John W. T. Geddie, M.A.	
1884 {	John E. Archibald, M.A.		1890 {	William Hay, B.D. <sup>14</sup> J. R. Macmillan, M.A. <sup>15</sup>	
1885 {	James Simpson, M.A. <sup>5</sup> John Stuart, M.A. <sup>6</sup>		1891 {	Thomas Tully, M.A. William Souper, M.A. <sup>16</sup>	
1886...	W. B. Cooper, M.A. <sup>7</sup>		1892 {	John Lendrum, M.A. <sup>17</sup> Rob. G. Philip, M.A.	
1887 {	Alexander Tomory, M.A. <sup>8</sup> John Stalker, M.A. <sup>9</sup>		1893 {	W. A. M'Callum, M.A. W. Ross, M.A.	} equal.

<sup>1</sup> New Hebrides; now deceased.

<sup>2</sup> Old Deer.

<sup>3</sup> Edinburgh.

<sup>4</sup> Madras Christian College.

<sup>5</sup> Port-William.

<sup>6</sup> Killeen.

<sup>7</sup> Durham.

<sup>8</sup> Calcutta.

<sup>9</sup> Blairdaff.

<sup>10</sup> New Deer.

<sup>11</sup> Drumoak.

<sup>12</sup> Monifieth.

<sup>13</sup> Kirkliston.

<sup>14</sup> St. Andrew's, Ayr.

<sup>15</sup> Fettercairn.

<sup>16</sup> Crathie.

<sup>17</sup> Nagpore.

## BURSARIES AND PRIZES.

The Students holding Bursaries during Session 1893-94 are:—

### *First Year.*

1. Joseph Traill, M.A.
2. William Garvie, M.A.
3. R. S. Duncan, M.A.
4. W. D. A. M'Kenzie.

### *Second Year.*

1. James W. Duncan, M.A.
2. James Wallace, M.A.
3. James G. D. Scott, M.A.
4. Angus Mackenzie, M.A.
5. Kenneth Maclean.

### *Third Year.*

1. William S. Laing, M.A.
2. Thomson Macmillan, M.A.
3. John Cooper, M.A.
4. Alex. M. F. Macinnes, M.A.
5. Stephen Walker, M.A.
6. Fred. G. Bowie, M.A., } equal.
7. James T. Webster, }
8. Joseph R. Fraser.

### *Fourth Year.*

1. James Christie, M.A.
2. Duncan M'Leod, M.A.
3. James W. Jackson.
4. Farquhar Kennedy, M.A.

I. Scholarships open to competition by Students entering the Third Session were awarded to W. S. Laing, M.A. (£30), and S. S. Walker, M.A. (£20).

II. The Foote Scholarship for Hebrew was gained in 1894 by James W. Duncan, M.A.

III. The Lumsden and Sachs Fellowships were gained at the end of last Session by W. A. M'Callum, M.A., and William Ross, M.A., equal (£50 each).

#### § VII.—ATTENDANCE SINCE 1882.

1882-83,.....	20	1886-87,.....	36	1890-91,.....	32
1883-84,.....	27	1887-88,.....	33	1891-92,.....	39
1884-85,.....	25	1888-89,.....	37	1892-93,.....	31
1885-86,.....	28	1889-90,.....	35	1893-94,.....	30

#### § VIII.—FREE CHURCH STUDENTS' ASSOCIATION.

The "Free Church Students' Association" was instituted in Session 1856, and comprises Students of all the Faculties who belong to the Free Church. It meets in the Free Church College Hall every alternate Saturday evening during the Session. During the first hour of each meeting, opportunity is afforded for social intercourse between the Students of the several Faculties, the Professors, and other gentlemen who are so kind as to favour the Association with their presence. During the next hour an Essay is read by one of the Students, or an Address delivered by some other gentleman, and a discussion generally follows thereafter, bearing upon the merits and matter of the opening paper.

The "Constitution and Rules" are as follows :—

1. That the Society be called "THE ABERDEEN FREE CHURCH STUDENTS' ASSOCIATION."

2. That the Society shall consist of Students in connection with the Free Church of Scotland, who are or have been attending the Colleges at Aberdeen.

3. That the Society may also, on vote, admit as members gentlemen residing in Aberdeen who are adherents of the Free Church, and who have studied at any University or High School not in Aberdeen.

4. That the object of the Society be to bring together those Students who have already a common bond of union in their connection with the Free Church, with a view to promote their appreciation of the principles of that Church, their mutual

and religious improvement, and their Christian and friendly fellowship.

5. That the Association shall also endeavour to procure occasional public lectures on such subjects as are best calculated to promote its interests.

6. That the ordinary meetings of the Association be held once a fortnight, for the purpose of hearing addresses, and enjoying such other means of Christian improvement as it may seem fit to adopt.

7. That the subjects treated of in these addresses, and otherwise, be confined to religion, science, and literature, and these latter only in their religious bearings.

8. That the Society shall be managed by office-bearers, to be elected annually, viz. :—a President, Vice-president, Secretary, Treasurer, and Editor of Magazine, with a Committee of seventeen—seven members to form a quorum.

9. That, at the annual general meeting, the Committee shall lay before the Association a report of the transactions of the past year.

10. That all the meetings be opened and closed with devotional exercises.

The Office-bearers for 1893-94 are :—

<i>President,</i>	. . . .	James Christie, M.A.
<i>Vice-President,</i>	. . . .	Thomson Macmillan, M.A.
<i>Secretary,</i>	. . . .	D. M. Gall.
<i>Treasurer,</i>	. . . .	J. T. Webster.
<i>Editor of Magazine,</i>		W. E. Henderson, M.A.

## § IX. SOCIETIES, &c.

### I. ABERDEEN FREE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

This Society consists of Free Church Divinity Students in Aberdeen, and is managed by a President, Vice-President, Secretary, Treasurer, and one member of Committee from each class.

The objects of the Society are to promote the spiritual welfare of the Students, to stimulate interest in Home and Foreign Missions, and to provide for the members a sphere of Mission operations as a practical training for their future work.

Meetings are held weekly at 10 o'clock on Saturday forenoon, the first in each month being devotional ; and at the others,

subjects bearing on Missions are discussed by the Students, or addresses on these subjects given by friends of the Society. Home Mission work is actively carried on in a very destitute part of the East end. A friend of the College provided the commodious hall; a Student labours as Missionary in the district, carrying on all the apparatus of work generally found in connection with such undertakings, and in this he is aided by the Students, and by others interested in the welfare of their Mission.

The Professors are the Patrons of the Society.

<i>President</i> (1893-94), . . .	James W. Jackson.
<i>Vice-President</i> , . . . .	James Christie, M.A.
<i>Secretary</i> , . . . . .	John Cooper, M.A.
<i>Treasurer</i> , . . . . .	William S. Laing, M.A.
<i>Missionary</i> , . . . . .	Thomson Macmillan, M.A.

## 2. THEOLOGICAL SOCIETY.

The Aberdeen Free Church Students' Theological Society was re-constituted in March, 1885. It consists of Ordinary and Honorary Members. The Office-bearers appointed are a President, a Vice-President, a Secretary, a Treasurer, and four Members chosen to represent the several classes. These form the Committee. The subjects discussed are chiefly theological. The meetings are held every alternate Friday, at 8 P.M., and are attended by almost all the Students.

<i>President</i> (1893-94), . . .	James Christie, M.A.
<i>Vice-President</i> , . . . .	Duncan Macleod, M.A.
<i>Secretary</i> , . . . . .	W. S. Laing, M.A.
<i>Treasurer</i> , . . . . .	James Wallace, M.A.

## 3. ABSTINENCE SOCIETY.

At the end of Session 1877-78, the Aberdeen F.C. Divinity Students' Total Abstinence Society was formed.

Its membership, includes nearly all the Students attending the Hall, and embraces those who declare their intention of abstaining from the use of all intoxicating liquors as beverages.

The aim of the Society is the furtherance of the cause of temperance. For that object, meetings are held during the Session. The present Office-bearers are,—

<i>President</i> (1893-94), . . .	J. W. Jackson.
<i>Secretary</i> , . . . . .	Robert Mitchell, M.A.

## 4. GYMNASIUM.

Some years ago, the Senatus granted the use of one of the rooms in the College as a Gymnasium. By the assistance of friends, it was fitted up with necessary appliances; and an annual subscription of one shilling is found sufficient to defray current expenses. A Committee of Management from among the Students prescribe rules as to its use, and are gratified to find it largely taken advantage of.

At the commencement of next Session, eight Bursaries, of the respective annual values of £30, £25, £22, 10s., £20, £15, £15, £15, and £10, 10s. will be offered for competition among Students entering on their Theological Course. The subjects of competition are:—

- Hebrew*.....The Subjects prescribed for the Entrance Board Examination (see p. 9).  
*Latin*.....Cicero, De Natura Deorum, Book III.  
*Greek*.....Plato's Apology and Luke's Gospel.  
*Philosophy*.....Sidgwick's Outlines of the History of Ethics;  
 Jevons' Elementary Lessons in Logic.  
*Mathematics*...Euclid, Books I.-VI., and Algebra.

*N.B.*—Of these five subjects, which are of equal value, Candidates take *four*. Hebrew, Latin, and Greek are imperative, but the fourth subject may be either Philosophy or Mathematics at the student's option.

Two Scholarships, of £30 and £20 respectively, will be awarded to Students entering the third year, for an Essay on the Origin, Original Language, Date, and Characteristics of Matthew's Gospel; together with an Examination on the Exegesis of Chapters xxiv.-xxviii. of the Greek.

Gaelic Scholarships for Undergraduates are competed for annually in August. Apply to Rev. James Fletcher, Free Church Offices, Edinburgh.

*N.B.*—The *Competitions* for Bursaries, Scholarships, and Fellowships will take place on Monday, 5th November, 1894, beginning at 10 A.M.





# APPENDIX.

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## No. I.

### UNIVERSITY INFORMATION IMPORTANT TO DIVINITY STUDENTS AND OTHERS PREPARING FOR THE MINISTRY OF THE FREE CHURCH.

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#### SYNOPSIS OF RULES FOR GRADUATION IN ARTS AND IN THEOLOGY IN THE SCOTTISH UNIVERSITIES.

##### § I.—IN ARTS.

THOUGH the Church does not at present *require* a degree in Arts as the *only* admissible evidence of competent proficiency in the various branches of University study prescribed to all candidates for her Ministry ; yet, as such a degree is the regular and most satisfactory evidence of such proficiency, and is recognised as such both by the General Assembly and the Examination Board, in all their arrangements, the following hints as to the proper mode of procedure, with a view to graduation, will probably be acceptable, especially to Junior Students.

The new ordinances of the Scottish Universities Commission regarding graduation in Arts are briefly these :—

I. The Preliminary Examination,\* which must be passed before entering on the curriculum, is on the following subjects :—

- (a) English,—higher standard.
- (b) Latin *or* Greek, }
- (c) Mathematics, } one of these on the higher standard.
- (d) One of the following :—Latin or Greek (if not already passed), French, German, Italian, Dynamics.

\* See Act of Assembly, 1893, given at p. 95.

2. After passing this Preliminary Examination, attendance at the necessary University Classes may be completed within three winter sessions, or two winter and three summer sessions.

3. Most of the seven graduation-subjects are compulsory, and include Ancient Literature, Modern Literature or History, Mental Philosophy, and Mathematical Science.

For precise information regarding the various possible courses, and the arrangements for examinations, Students are referred to the University Calendars.

## § I.—IN DIVINITY.

### A.—DEGREE OF B.D.

For the Degree of B.D., recently revived, the following are the regulations at present in force in the different Universities, as compiled from the Calendars.

#### EDINBURGH.

*Conditions of Admission.*—Candidate must be an M.A. of one of the Universities of Scotland, or of England, or of Ireland, or of a Colonial University, whose Degree shall, for this purpose, have been specially recognised by the University Court; must have completed his Theological Curriculum with a view to the ministry in the Church or denomination to which he belongs; and, if not a Graduate of this University, must have attended two classes in one or more of its faculties.

*Examination.*—In two departments—viz., I. Hebrew and Apologetics; II. Church History, Systematic Theology, and Biblical Criticism and Antiquities. The first of these examinations may be taken either after the completion of the whole, or of the last session but one, of the Student's theological course, and the second not more than two years after.

*Fees.*—Three guineas, of which two are payable prior to the first, and one prior to the second examination.

(For further details, see *Edinburgh Univ. Cal.*)

#### GLASGOW.

*Conditions of Admission.*—Candidate must be an M.A. of one of the Scottish Universities; must have studied at this University during at least two sessions; and “must have gone through a due course of Theological training in this University, or in any other Theological School in Scotland or England.”

*Examinations.*—In four departments—viz., Divinity, Church History, Hebrew, and Biblical Criticism; of which the former two are held in April, and the latter two in November. Students

who have completed the second year of their divinity studies, may present themselves for examination in any of the three departments of Hebrew, Church History, and Biblical Criticism.

*Fees.*—Three Guineas.

(For further details, see *Glasgow Univ. Cal.*)

#### ABERDEEN.

*Conditions of Admission.*—Candidates must be graduates in Arts of a Scottish University, or of any University whose Degrees shall be recognised by this Senatus (with the approval of the University Court), as sufficient for this purpose. The Degree is conferred only after Candidates have completed their Theological curriculum with a view to the ministry in the Church or Denomination to which they belong. Any Candidate who is not a Graduate in Arts of this University, must attend Theological classes for at least two sessions therein.

*Examinations.*—In five departments—viz., Christian Evidences, Systematic Theology, Church History, Biblical Criticism, and Hebrew ; two, at least, of which must be passed at one time.

*Fees.*—Three Guineas, payable in advance.

(For further details, see *Aberdeen Univ. Cal.*)

#### ST. ANDREWS.

*Conditions of Admission.*—1. Masters of Arts of this, or any other University (or Bachelors of Arts of Oxford, Cambridge, Dublin, and London), who have completed their Theological course at this or any other Scottish University, shall be admitted to examination for the Degree of B.D. on producing satisfactory evidence to the above effect. 2. Masters or Bachelors of Arts, as above, who have completed a regular course of Theological study in connection with the denomination to which they belong, shall be admitted to examination for the Degree on producing satisfactory evidence to that effect.

*Examinations.*—The subjects are those taught in the Theological Faculty, and the examination may be taken at two separate periods.

*Fees.*—Three Guineas.

(For further details, see *St. Andrews Univ. Cal.*)

#### B.—DEGREE OF D.D.

The Degree of *Doctor in Divinity* has for a long period been usually conferred by the Scottish Universities, without examination or exercises of any kind, on such as they deemed fit, *honoris causâ tantum*. The following regulations, however,

adopted by the *Senatus Academicus* of Glasgow University, on 28th April, 1869, place this matter, as regards her own Alumni, on an entirely different footing, and are important as a substantial restoration of the ancient idea and practice of the Universities of Europe in the conferring of Degrees. While adopting these rules, the Senate, of course, still reserves its right to confer the Degree *honoris causâ*, on persons of remarkable distinction.

I. A Bachelor of Divinity of fifteen years' standing may proceed to the degree of D.D. after performance of the following exercises to the approval of the Senate :—

1. He shall compose a Thesis on a Theological subject, approved by the Professor of Divinity, and shall deposit, with the Clerk of Senate, thirty printed copies of the Thesis.

2. He shall preach a University Sermon, in a place, and at a time, to be appointed by the Vice-Chancellor and the Professor of Divinity. The sermon may be preached at any time after he is a B.D. of five years' standing.

II. A Bachelor of Divinity of this University, of eight years' standing, may proceed to the degree of D.D., by passing a higher examination in two of the departments of the Theological Curriculum, the Senate determining on the Report of the Examiners, whether the Degree of D.D. shall be conferred. The Senate may dispense with this examination in the case of a Bachelor of Divinity, concerning whom the Theological Faculty shall report that he has published a work of merit in Theological Science.

III. A Graduate in Arts, or Member of the General Council, who completed his Theological course before the revival of the Degree of B.D., may proceed to the Degree of D.D., in the same way as a B.D. of eight years' standing, under Regulation II.; or as a B.D. of fifteen years' standing, under Regulation I., his standing being reckoned from the completion of his Theological course.

## No. II.

### (I.) ACTS ANENT EXAMINATION OF STUDENTS.

EDINBURGH, 23rd May, 1887. Sess. 5.

The General Assembly authorise Presbyteries, in their oversight of Students, to accept the results of the Board Examination as an equivalent for their own examination in the same subjects taken up by the Board.

The Assembly further authorise the Board, in the Examination of Students, to raise the minimum required for a pass as follows :—

(a) For a pass in Scripture, . . . . . 40 per cent.

(b) For a pass in other Subjects, . . . . . 25 „

But Mathematics and Natural Philosophy  
may be conjoined, so that one-fourth  
of the total value of these two papers  
shall pass the Student.

(c) Average required, over all the Papers, 40 „

EDINBURGH, *22nd May*, 1893. Sess. 5.

1. Before entering on the curriculum of University study, Students must pass the Preliminary Examination\* prescribed by the Ordinances of the Universities Commission.

2. The curriculum shall be that required for the M.A. Degree.

3. Graduates in Arts, Law, Medicine, and Science shall be admitted without examination in literary subjects, provided that, where the degree does not include Latin, Greek, or Hebrew, the Graduate shall pass an examination prescribed by the Church on the subject or subjects not so included. Non-graduates shall pass an examination on the subjects which the Church shall from time to time prescribe.

4. No Student shall be held as having attended any class who does not present a certificate of regular attendance on, and due performance of, the work of the class.

5. These arrangements shall come into force after the Assembly of 1894.

The Assembly further empower the College Committee to fix, with due notice beforehand, the time of opening and closing the Sessions in the Divinity Halls.

## (2.)—ACT ANENT STUDENTS' CIRCULAR LETTERS.

EDINBURGH, *2nd June*, 1890.

The General Assembly, with consent of a majority of Presbyteries, hereby repeal so much of Act XI. 1860, anent Trials of Students and Licensing of Probationers, as refers to application to the Provincial Synod—viz., Section IV. 3, *e*; Section V., and the first clause of Section VI. 1 of said Act; and they enact and ordain as follows :—

Students, entering on the last session of their theological

\* See page 91.

course, shall intimate to the Examination Board to what Presbytery they intend to apply for licence. The Board shall have a list of these Students and their Presbyteries drawn up and a copy sent, not later than 15th December in each year, to the Clerk of each Presbytery in the Church to be laid before his Presbytery, with the intimation that if no objections are received from any other Presbytery by the Presbytery to which a Student applies for licence before the 15th day of April following, the said Presbytery will proceed to take such Student on Trials as hereinafter provided. If, for any special reason deemed sufficient by his Presbytery, the name of any Student has not been given in for insertion in the aforesaid list, the Presbytery may themselves send his name to the other Presbyteries of the Church, with intimation that if no objections are received within three calendar months from the date of their letter, they will proceed to take him on Trials.

[This Act to form the 8th paragraph of Section III. of the aforesaid Act anent Trials of Students, &c.]

The Assembly resolve that, in the case last mentioned in the foregoing Act, the expense of intimation shall fall upon the Student himself.

### (3.) -ACT ANENT THE EMPLOYMENT OF STUDENTS IN HOME MISSION WORK.

EDINBURGH, *26th May, 1874.* Sess. 8.

The General Assembly, on the Report of the Home Mission Committee anent the employment of Students in Home Mission work, approve of, and adopt the following plan and regulations to be observed in future, in lieu of those adopted by the General Assembly, 1858 :—

While it is very desirable and important that Students for the Ministry should have some experience and training in missionary work, it is essential to their being properly qualified Ministers that they should pursue diligently and steadily their preparatory studies, especially that of Theology in its various branches.

In order to give them such opportunities of engaging in missionary work in connection with the Church as may preclude the necessity of their accepting engagements that would hinder them from devoting the requisite amount of their time and attention to the studies that are their more immediate duty, the Home Mission Committee is authorised to grant aid to Congregations for the employment of Students, subject to the following regulations and conditions :—

1. Students of any year at the University (with a view to the Ministry of this Church) or Divinity Hall, may be employed,

provided they are found to possess the necessary qualifications for the work, and provided the Presbytery approve of the Mission and of the Student to be employed.

2. The remuneration for their work shall be at the rate of £24 for the six months from November to April, and at the rate of £36 for the six months from May to October,—one-half to be given by the Home Mission Committee, and one-half by the Congregation employing the Student. Application must be made beforehand to the Committee; and the grant shall run from the date of admission, and be paid half-yearly, in May and November.

3. A limited territory, within the district occupied by the Congregation, shall be assigned to the Missionary, who shall be required to devote not more nor less than ten hours per week in the winter months, and fifteen hours per week in the summer months, to household visitation, Scripture reading, and exposition, with prayer and tract distribution in the district; and shall have a service of worship within the district every Sabbath evening, and an additional service every week in the summer months.

4. Students so employed shall on no account conduct any of the ordinary ministerial services in the Congregation, or do pastoral work for the Ministers.

5. The Missionary shall once a-quarter, make up, and lay before the Kirk-Session or Deacons' Court of the Congregation with which he is connected, a report of the work performed by him during the quarter,—the visits he has paid, the services he has held, and such information as he has to give regarding his work in the district.

6. The Minister and Kirk-Session of the Congregation shall exercise a superintendence over the Missionary, and aid, assist, and encourage him in his work; and, if possible, procure for him the services of some office-bearers or members of the Congregation to assist him in his work in the district.

7. The Kirk-Session and the Deacons' Court shall invite the Missionary to attend their meetings, in order that he may become acquainted with the mode of conducting the business of the Church.

8. A report shall be transmitted half-yearly by the Deacons' Court, to the Home Mission Committee, of the labours of the Missionary in the district, accompanied by a certificate that he has discharged, to the satisfaction of the Deacons' Court, his work in the district, and that the proportion of his salary due by Congregation has been paid, which certificate shall be the warrant to the Secretary of the Home Mission Committee for payment of the grant.



9. The provision made by the Home Mission Committee for the employment of Missionaries who are not licentiates shall not apply to Students for the Ministry, either at the University or Divinity Hall, and no grants shall be given to them except under the above regulations and conditions.

### No. III.

#### (a.) ENTRANCE EXAMINATION PAPERS, Oct. 1893.

##### I.

#### SCRIPTURE.

*Examiner*—Rev. Æ. C. GORDON, M.A.

*Assessor*—Rev. J. J. MACKAY, M.A.

*Two Hours allowed for this Paper.*

THE PENTATEUCH AND JOSHUA; THE GOSPEL OF ST. MATTHEW; THE EPISTLES OF JAMES, PETER, AND JUDE.

##### I. THE PENTATEUCH AND JOSHUA.

*Four Questions only to be answered.*

1. Describe the account of the Creation given in Genesis, assigning to each day its particular work.
2. Trace the relation of Terah, Nahor, Haran, Lot, Sarai, to Abraham, and add what you know of Terah's history.
3. Who were Bezaleel and Aholiab? How were they fitted for their work? Why was it delayed, and when was it begun?
4. Give a brief description of the tabernacle.
5. Name the cities of refuge, stating where each was situated, and why they were appointed.
6. On what occasions recorded in the Pentateuch was God's presence symbolised by fire?

##### II. MATTHEW'S GOSPEL.

*Three Questions only to be answered.*

1. What was there in the teaching of John the Baptist that attracted, and what that repelled the Pharisees?
2. What illustrations did Christ use in His Sermon on the

Mount to describe the righteous? What distinguished the teaching of Christ on almsgiving, prayer, the forgiveness of injuries, and fasting, from the practice of the Pharisees?

3. What series of parables is given in this Gospel to describe the Kingdom of God?

4. State the occasions recorded by St. Matthew in which Christ foretold His Passion.

5. Give the instances in this Gospel in which Christ answers His questioners by questioning them.

### III. THE EPISTLE OF JAMES, PETER, AND JUDE.

*Only Three Questions are to be answered.*

1. What are the different kinds of faith mentioned by James? What place and function does he give to works?

2. What Old Testament characters does he refer to in this Epistle, and what was his purpose in each instance?

3. How does Peter show in his First Epistle that the salvation of Christ was anticipated by the Old Testament Church?

4. What references does Peter make in his Second Epistle to—(a) the Transfiguration, and (b) to Noah, Lot, and Paul respectively?

5. What are the special forms of sin against which Jude warns the faithful, and to what forms of it in the Old Testament history does he compare them?

## II.

### HEBREW.

GRAMMAR; and EXODUS iii., iv.

*Examiner*—Rev. JAMES KENNEDY, B.D.

*Assessor*—Rev. N. D. MACLACHLAN, B.D.

*One Hour and a-Half allowed for this Paper.*

1. State the leading principles regarding the close of a syllable in Hebrew, and give an illustration of each point.

2. Give rules for the use of Vav Conversive—(a) of the Perfect, and (b) of the Imperfect, with an example of each.

3. Write out—(a) the singular of *לָקַח*, with all the suffixes; and (b) the plural of *לָקַח*, with its suffixes.

4. Write out—(a) the Niphal imperative of *קָטַר*, (b) the Piel imperfect of *שָׁבַן*, (c) the Hiphil perfect of *מָלַךְ*, and (d) all the participles of *שָׁמַר*.

5. Point the following :—

(a) מה רב טובך אשר צפנת ליראיך :

(b) קברו את נבלת הנביא הזקן בקבר :

6. I. Translate the following :—

(a) קְרוֹשׁ אֶתָּה יְהוָה אֱלֹהֵי כָל־הָאָרֶץ לֹא יֵצֵדֵק לִפְנֵיךָ כָל־בִּישׁוֹר :

(b) נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךְ אֶסְתֵּר :

II. Translate also (c) Exodus iii. 5, and (d) Exodus iv. 18.

7. Write the following in Hebrew :—

(a) The darkness is very great upon the earth and upon the waters.

(b) How wise is the old king who rules this great people !

(c) Thou hast not written the commandments of the queen in this book.

(d) We did not pour out the waters of the river for the cattle.

### III.

#### LATIN.

*Examiner*—Rev. RICHARD CAMERON, M.A.

*Assessor*—Rev. JAMES INNES, M.A.

*One Hour and a-Half allowed for this Paper.*

1. Translate Livy, XXII., chap. 38, from *Conciónes, priusquam ab urbe signa moverentur*, down to *esset dimicaturus*.

2. (a) Parse *arcessitum, proficiscerentur, nosses, collatis*.

(b) Explain the reference in *plures Fabios*; also translate and explain, "*Ominis etiam tibi causa absit C. Flamini memoria.*"

3. Translate Cicero de Natura Deorum, III., chap. 36, from the beginning down to *assumptum arbitramur*.

4. Parse fully—*Segetes, retulit, contingeret, nacti sumus, mali, assumptum*.

5. Translate into Latin :—

Word was brought to the victorious general that ambassadors had come from Rome to sue for peace. Messengers were at once sent to meet these, and to tell them that Hannibal had no leisure (*opera*) to listen to embassies. It was evident that, if not admitted, the ambassadors would go to Carthage, and a letter was sent beforehand to the leading men of that city.

## IV.

## GREEK.

*Examiner*—Rev. R. A. LENDRUM, M.A.*Assessor*—Rev. JAMES DENNEY, B.D.*One Hour and a-Half allowed for this Paper.*

1. Translate Xenophon's Memorabilia, Book I., chap. iii., 2, from *Καὶ εὐχετο* down to *μάλιστα χαίρειν*.

2. Parse, giving the principal parts, *ἐνόμιζεν*, *ἀποβήσοιτο*, *κεχαρισμένα*. Write in full the Present Indicative Active of *διδόναι*, *εἰδότες*, *μειοῦσθαι*.

3. Translate Homer's Odyssey, XI., (a) 97-103, and (b) 487-493.

4. Who are the speakers in these extracts? In the first extract scan the two last lines. Parse *ἔπειτ'*, *ἐμμέναι*, *ἐνθετο*.

5. Translate Matthew's Gospel, xvii. 24-27.

6. Parse, giving the principal parts, *βάλε*, *ἀναβάντα*, *ἄρον*. Decline fully *τέλη*, *ἰχθύν*.

7. Translate into Greek :—

If we have a Father in heaven, life is worth living. Do not pray for gold or silver; God knows best what is good for us. Faith sees the issue of the struggle, and bids us be of good cheer.

## V.

## LOGIC.

*Examiner*—Rev. ROBERT S. SIMPSON, M.A.*Assessor*—Rev. THOMAS B. KILPATRICK, B.D.*One Hour and a-Half allowed for this Paper.*

1. Define Logic. State the three parts of Logical Doctrine.

2. What is the point in dispute between Nominalists and Realists?

3. "No wolves run wild in Scotland to-day." Affix to this proposition its logical symbol. Convert it. Give its logical opposites.

4. Explain—(a) Inductive reasoning; (b) Reasoning by Syllogism; (c) Mood; and (d) Figure, in Syllogism.

5. Prove that the Third Figure must have an affirmative minor premise and a particular conclusion.

6. Which of Mill's Canons of Induction is the Method of Experiment? Quote and illustrate the Canon.

7. Explain Berkeley's metaphor in his Theory of Vision, "Divine Visual Language." What does he mean by the "arbitrariness" of that language?

8. Give Berkeley's account of the "real existence" of the material world. How does he connect it with God?

## VI.

### MORAL PHILOSOPHY.

*Examiner*—Rev. ROBERT S. SIMPSON, M.A.

*Assessor*—Rev. THOMAS B. KILPATRICK, B.D.

*One Hour and a-Half allowed for this Paper.*

1. Give a short account of the character and teaching of Socrates.

2. What are the four Cardinal Virtues? Give Plato's account of them and Aristotle's.

3. What is Scholasticism? Mention three of the leading Schoolmen.

4. Show clearly the point at issue between the Intuitional and Utilitarian Schools of Ethics. Mention two representative names in each School.

5. Analyse Human Nature ethically—(a) according to Hobbes; (b) according to Shaftesbury; (c) according to Butler.

6. State fully according to Butler—(a) the nature of conscience; (b) the reason why it should be obeyed.

7. Write a critical note on the relation in Butler's System of Conscience to Self-Love. What appears to you to be Butler's *final* answer to the question "Why should we do right?"

8. Give a short account of the Ethical Theory of Kant.

## VII.

### ENGLISH LITERATURE.

*Examiner*—Rev. ROBERT S. SIMPSON, M.A.

*Assessor*—Rev. THOMAS B. KILPATRICK, B.D.

*One Hour and a-Half allowed for this Paper.*

1. Name three of the Scotch poets between Chaucer and Elizabeth, and their chief works.

2. Add a short note to each of the following names, giving dates approximately:—Chaucer, Hooker, Ben Jonson, Pope, Richardson, Shelley.

3. Give some account of the life of Milton, mentioning his chief works in prose and poetry, and describing in some detail the plan of "Paradise Lost."

4. Describe the change in poetry that took place about the beginning of the present century, and write a short account of the poetry of Wordsworth.

5. Mention the two chief fruits of friendship instanced by Bacon. How does he describe the solitude of a crowd?

6. What is Bacon's advice about reading? What does he state as the advantages to a man of—(1) reading; (2) conference; (3) writing?

7. Give a short account of the speeches of Brutus and Antony in the Forum after the death of Cæsar. How did each speech affect the populace?

8. Explain the following passages:—

"These *couchings* and these lowly courtesies  
Might fire the blood of ordinary men,  
And turn *pre-ordinance and first decree*  
Into the *law of children*. Be not *fond*  
To think that Cæsar bears such rebel blood  
That will be thawed from the true quality  
With that which melteth fools."

"Let me tell you, Cassius, you yourself  
Are much condemned to have an *itching palm*."

"When Marcus Brutus grows so covetous  
To *lock* such *rascal counters* from his friends,  
Be ready, gods, with all your thunderbolts,  
Dash him to pieces!"

"The deep of night is crept upon our talk,  
And Nature must obey necessity;  
Which we will *niggard* with a little rest."

## VIII.

### MATHEMATICS.

*Examiner*—Rev. A. S. WILSON, M.A., B.Sc.

*Assessor*—Rev. J. C. MACTAGGART, M.A.

*One Hour and a-Half allowed for this Paper.*

1. If two triangles have two angles of the one equal to two angles of the other, each to each, and a side of the one similarly

situated as to the equal angles, the two triangles are equal in every respect.

2. If from any point without a circle two straight lines be drawn, one of which cuts the circle and the other touches it, the rectangle contained by the whole line which cuts the circle and the part of it without the circle is equal to the square of the tangent.

3. Similar triangles are to one another in the duplicate ratio of their homologous sides.

4. Solve the equations :—

$$(1) \quad x - z = 1.$$

$$2y + z = 11.$$

$$2x + 3y = 23.$$

$$(2) \quad 5x^2 + 35x = 600.$$

5. Find the common difference of a series of which the first term is 5 and the sum of 30 terms 1455.

## IX.

### DYNAMICS.

*Examiner*—Rev. A. S. WILSON, M.A., B.Sc.

*Assessor*—Rev. J. C. MACTAGGART, M.A.

*One Hour and a-Half allowed for this Paper.*

1. Find the resultant of two velocities 10 and 6, whose directions form an angle of  $60^\circ$ .

2. How far will a stone fall from rest in 5 seconds, what velocity will it have at the end of that time, and what will be its momentum, supposing its weight be 10 lbs.?

3. State how the measurement is estimated—(1) of *uniform force*, (2) of *mass*, (3) of *work*. An engine of one horse power is employed to raise a weight of one ton. How high will it raise it in 5 minutes?

4. Explain the principle of the Bramah press. Find the pressure exerted where the diameters of the pistons are as 3 to 50, and the applied force 72 lbs.

5. A body weighs 5120 grains in vacuum, 4120 in distilled water, and 4095 in salt water. Find the specific gravities of the body and of the salt water.



## (b) BOARD EXAMINATION, 1892-93.

## (SECOND YEAR.)

## I.

## SCRIPTURE HISTORY.

*Examiner*—Rev. WILLIAM EWING, M.A.*Assessor*—Rev. GILBERT LAURIE, B.A.*One Hour and a-Half allowed for this Paper.*

1. State Abraham's relations to the following—(a) Chedor-laomer, (b) Melchizedek, (c) Egypt, (d) the Cities of the Plain.
2. Give an account of the intended sacrifice of Isaac. Point out any lessons which Abraham might learn from this event.
3. Contrast the characters of Jacob and Esau.
4. Describe the Passover. What is its connection with the history of Israel?
5. Give an account of Moses' life in the land of Midian.
6. What part did Philip the deacon take in the early propagation of Christianity?
7. Describe the circumstances connected with Peter's visit to Cornelius. Point out its significance.
8. On what occasions did Paul visit Jerusalem after his conversion? Give an account of the Council that was held in connection with one of these visits.

## II.

## LATIN.

*Examiner*—Rev. RICHARD CAMERON, M.A.*Assessor*—Rev. JAMES INNES, M.A.*One Hour allowed for this Paper.*

1. Translate Calvin's Institutes, Book I., chap. v., 12, from the beginning to *de ipso Deo comminiscitur*.
2. How does Calvin reply to the following objection:—*Scripturæ tantum inesse momenti quantum illi ecclesiæ suffragiis conceditur?*
3. (a) Translate Turretine's Institutes, Locus XVII., chap. 19, from the beginning to *tribuere*.  
(b) Translate and explain:—*“Prædicator impeccantiæ;”*  
*“merita de congruo;”* *“merita de condigno.”*

4. (a) Translate Tertullian's Apologetic, chap. x., from *Itaque sacrilegii* down to *Deos esse*.  
 (b) Render the first three sentences as reported speech. Parse fully *rei*, *desinimus*, *constaret*; and remark on the construction *digna cognosci*.
5. Translate and explain the following :—*Testimonium animæ Christianæ. Vectigalis libertas. Religio licita*.

## III.

## NATURAL SCIENCE.

*Examiner*—Rev. ALEX. SIMPSON, B.A., B.Sc.

*Assessor*—Rev. R. BOOG WATSON, LL.D.

*One Hour allowed for this Paper.*

1. Give Le Conte's definition of evolution, and state his general laws of the succession of organic forms in geologic times.
2. Mention Lamarck's factors of evolution. What additions to these have been made by—(1) Darwin and (2) Romanes?
3. Explain what is meant by "analogous organs" and "homologous organs;" and give illustrations from—(1) plants and (2) animals.
4. Write out "the common general plan" of a vertebrate, and give a diagrammatic cross-section of its body.
5. Briefly indicate the genesis of the horse.
6. Compare a lobster and a grasshopper as regards their segments and appendages.

## (c.) EXIT BOARD EXAMINATION, 1892-93.

## I.

## APOLOGETICS.

STEARNS ON CHRISTIAN EXPERIENCE.

*Examiner*—Rev. ALEX. MARTIN, M.A.

*Assessor*—Rev. JAMES MATTHEW, B.D.

*One Hour and a-Half allowed for this Paper.*

1. Describe shortly the nature of the Evidence from Christian Experience; and indicate its place in the system of Christian Evidences.

2. Point out the pre-suppositions Godward and manward on which such evidence rests, and the relations between these.
3. What are the various elements implied in the experience of *regeneration*? and how do they connect themselves with the above pre-suppositions?
4. Can the Catholic Doctrine of the Trinity be developed from the Christian consciousness? Discuss this.
5. Examine the worth of the argument from Christian experience generally—(a) for the Christian himself, (b) for the world.
6. With what features in present day thought does the argument naturally relate itself?

## II.

## SYSTEMATIC THEOLOGY.

## WORK OF THE HOLY SPIRIT.

*Examiner*—Rev. DAVID SOMERVILLE, M.A.

*Assessor*—Rev. J. J. G. KIPPEN, M.A.

*One Hour and a-Half allowed for this Paper.*

1. Mention the various effects ascribed to the operation of the Holy Spirit in the Old Testament, and the passages that point forward to a larger endowment of the Holy Spirit as the blessing of the Gospel era.
2. Give the references to the Holy Spirit in the teaching of Christ as reported in the Synoptic Gospels. What function is ascribed to Him in the discourses in John's Gospel? Which of the New Testament writers gives us the fullest representation of the work of the Holy Spirit, and what are the principal effects he connects with the blessing?
3. What error was intended to be guarded against by the use of the theological term the "procession" of the "Spirit"? What was the point under discussion in the "Filioque" controversy? What is meant by the ascription of personality to the Holy Spirit? State very briefly the grounds on which that doctrine is held by the Church.
4. State in a sentence the point in reference to the work of the Holy Spirit that has been matter of dispute within the Protestant communion.
5. What was the effect of the Spirit's work on the human nature of Christ?
6. What is that work of the Holy Spirit commonly called

inspiration, and what character is thereby imparted to Scripture?

7. What does the Holy Spirit effect in the work of conviction? Give Candlish's distinction between the direct and the indirect acting of the Spirit to this effect.

8. Distinguish between Regeneration and Conversion. Of what nature is the power exerted by the Spirit in Conversion? What does Owen mean when he speaks of the *physical* operation of the Spirit in this work? What is the characteristic of the new life implanted by the Spirit?

9. What is the continued work of the Spirit on the believer called? How does it stand related to regeneration? What new factor comes into play in it? Explain what Owen means when he speaks of the Holy Spirit working in us, at the very beginning of the new life, a *habit* of holiness, and state what he says is thereby secured for the practice of the duties of holiness? Wherein does the holiness wrought by the Spirit consist?

### III.

#### PASTORAL THEOLOGY.

*Examiner*—REV. ALEX. MARTIN, M.A.

*Assessor*—REV. R. A. MITCHELL, M.A.

*One Hour and a-Half allowed for this Paper.*

1. Show the place which the doctrine of the Ministry holds in the system of Christian doctrine; and especially its connection with that of the Church.

2. What is the Scriptural warrant for the Ministerial Office? and what, according to Scripture, are the qualifications of the Minister?

3. Consider the question whether the Christian Pastor is a Priest.

4. Explain and examine Fairbairn's classification of the various sorts of Discourses.

5. Discuss the nature, limits, and aims of Church Discipline.

6. What place should be given to the doctrine of Election in the believer's experience? Illustrate from Spencer's *Pastoral Sketches*.

7. What appear to you to be the main difficulties in the way of a sinner's acceptance of Christ? And how does Spencer deal with these?

## IV.

## CHURCH HISTORY to 325 A.D.

*Examiner*—Rev. Æ. C. GORDON, M.A.*Assessor*—Rev. C. G. M'CRIE, D.D.*One Hour and a-Half allowed for this Paper.*

1. What charges were brought by heathen writers against the Christians? Explain how they arose.

2. Give the substance of Pliny's letter to Trajan, and of Trajan's answer. What were the results of Trajan's instructions, and the opinions in consequence held by Christians regarding himself?

3. What facts give colour to the statement that Christianity was treated with hostility by the virtuous, and with clemency by the vicious Roman Emperors? What facts controvert it? What is the truth of the matter?

4. Give a short account of the life of Justin Martyr, and describe his attitude as an apologist towards heathen philosophy. What school developed his method? Who were its chief teachers?

5. Sketch the rise, progress, and doctrines of Montanism, giving approximate dates, and mentioning the names of the principal writers against it.

6. What was the aim of the Neo-Platonists, and how did they view Christianity? State briefly what you know of the founder of this School. Who were Plotinus and Porphyry?

7. When and by whom was the first Synod or Council of Arles convened? Trace the previous course of the controversy that it dealt with, and the part both before and after that the Emperor Constantine took in it.

8. Give the precise view of Arius, stating—

(1) What he denied of Christ as the Son of God; and

(2) What he affirmed of Him.

Distinguish his views from those of—(a) Valentinus the Gnostic; (b) Manichæus; and (c) Sabellius.

9. Who convoked and who presided over the Council of Nicæa? Name—

(1) The leading orthodox members; and

(2) The leading Arian members,

noting the particular part that each took in its discussions. State the decision on the essential question. How was it received by the Arian leaders?

## V.

SCOTTISH CHURCH HISTORY FROM THE  
REVOLUTION TO 1843.*Examiner*—Rev. WM. BEVERIDGE, M.A.*Assessor*—Rev. R. BOOG WATSON, LL.D.*One Hour and a-Half allowed for this Paper.*

1. Give the date and nature of the Oath of Assurance. Indicate the trouble which it occasioned in Scotland, and the way in which this was overcome.

2. Describe the leading Acts affecting the Church of Scotland passed by the Parliament of 1712.

3. Distinguish between the Associate Presbytery and the Constitutional Associate Presbytery, indicating carefully the circumstances which resulted in the formation of each.

4. The INVERKEITHING Case—

(1) Describe the nature of this Case.

(2) State the reasons which influenced the Church's decision.

(3) Indicate the immediate results as regards

(a) The Church's Presbyterian Procedure, and

(b) The Church's Unity.

(4) Compare the Church's attitude in this Case with its attitude in the MARNOCH Case.

5. Give the date and substance of the VETO and CHAPEL Acts. Outline the conflicts and complications to which these Acts gave rise.

6. Of Auchterarder Presbytery it has been said: "No Presbytery in the land has been more mixed up with the struggles and strifes of ecclesiastical parties." Describe the troubles of Auchterarder Presbytery.

## VI.

## HEBREW.

MICAH, NAHUM, HABAKKUK, ZEPHANIAH, and 1 KINGS i.-xiv.  
for Translation; MICAH for Exegetics.

*Examiner*—Rev. JAMES KENNEDY, B.D.*Assessor*—Rev. N. D. MACLACHLAN, B.D.*One Hour and a-Half allowed for this Paper.*

1. Write the following in Hebrew:—

On the fourteenth day of the seventh month, the twelve tribes again sent messengers, one man out of each tribe,

unto their king, saying, Lighten, we pray thee, O king, our heavy yoke, which we have borne for many years now. If we were able to render unto thee every year the two hundred and twenty talents of gold which thou requirest at our hands, we should certainly not have made this request; but now the burden is too great for us to bear. If it please thee, let thy father's old and wise counsellors be called together, that they may consult regarding what is best to be done.

2. Point the following :—

יען אשר היתהזאת עמך ולא שמרת בריתי וחקתי אשר  
צויתי עליך קרע אקרע את-הממלכה מעליך ונתתיה לעבדך :  
אך-בימך לא אעשנה למען דוד אביך מיד בנך אקרענה :

3. (a) Translate Micah ii. 4-8.  
(b) Parse any four of the irregular verbs in verse 4.  
(c) Explain any three of the peculiar constructions in this passage.  
(d) Write a few brief exegetical notes.
4. (a) Translate Micah iv. 1, 2.  
(b) Write a few exegetical notes on this passage.  
(c) What explanations have been offered to account for the likeness between this passage and another in the writings of a contemporary prophet?  
(d) Indicate some leading features in the style of Micah.
5. (a) Translate Nahum ii. 6-8.  
(b) Comment on any four noteworthy forms of words in this passage.  
(c) Briefly discuss any two of the more peculiar constructions.
6. (a) Translate Habakkuk ii. 18-20.  
(b) Comment on any three of the more noteworthy constructions.
7. (a) Write a few notes on the moral and religious condition of Israel during the days of Micah, as revealed in the book of his prophecies.  
(b) Discuss objections raised against unity of authorship of the book of Micah.



## VII.

## GREEK.

EPISTLES OF JOHN and the WISDOM OF SOLOMON for Translation ; EPISTLE OF JAMES for Exegetics.

*Examiner*—Rev. R. A. LENDRUM, M.A.

*Assessor*—Rev. WILLIAM PATRICK, D.D.

*One Hour and a-Half allowed for this Paper.*

1. Translate (*a*) 1 John iii. 17-20 ; (*b*) 3 John 4-7.
2. Translate Wisdom, Chap. xiv., from the beginning to διεσώθησαν.
3. Translate (*a*) James ii. 1-4 ; (*b*) James iii. 15-18.
4. Discuss the meaning of συναγωγή in James iii. 2. Write short exegetical notes on τῆς δόξης, διεκρίθητε, ψυχική, δαιμονιώδης, καρπὸς δικαιοσύνης.

5. Translate and explain—

(*a*) ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ.

(*b*) παρ' ᾧ οὐκ ἐνι παραλλαγῇ ἡ τροπῆς ἀποσκίασμα.

(*c*) προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

6. (*a*) Was the writer of the Epistle James the Lord's brother? State very shortly the evidence on both sides.

(*b*) What views have been taken of the passage in the second chapter about faith and works? Compare Paul's use of the terms πίστις, ἔργα, δικαιούν.

7. What do you consider worthy of remark in the syntax of the verbs in the following passages—(*a*) καὶ εἰδόμενοι ὅτι ἀκούει ἡμῶν ὃ ἂν αἰτώμεθα, οἶδμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ' αὐτοῦ. (*b*) ἔοικεν ἀνδρὶ κατανοοῦντι . . . κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε καὶ εὐθέως ἐπελάθειτο ὅποιος ἦν. (*c*) προσευχῇ προσήύξατο τοῦ μὴ βρέξαι. (*d*) καὶ ὅταν προσεύχῃ, οὐκ ἔση ὥσπερ οἱ ὑποκριταί.

8. Translate into Greek :—

About James, the Lord's brother, not much is told us in our sacred writings : but the little that is told is of peculiar interest. While Jesus lived, James did not follow Him ; but in a letter of the Apostle Paul to the Christians at Corinth, we read that the risen Christ appeared to James. Perhaps it was that vision which changed the brother of Jesus into the servant of the Lord.

## VIII.

## SCRIPTURE KNOWLEDGE.

EPISTLES TO THE CORINTHIANS AND EPISTLE OF JAMES.

*Examiner*—Rev. DAVID SOMERVILLE, M.A.*Assessor*—Rev. THOMAS CRERAR, M.A.*One Hour and a-Half allowed for this Paper.*

1. To what errors in their belief or practice does Paul call the attention of the Church at Corinth in the course of his First Epistle?

2. What principles does he set forth—

- (1) In defending what had been peculiar in the form and subject-matter of his preaching among them?
- (2) In reproving rivalries about their teachers?
- (3) In enforcing self-denial in the exercise of their Christian liberty as to meat offered in sacrifice to idols?

3. Give the illustration he makes use of to show the end served by the variety of the spiritual gifts in the Church. Quote the Apostle's list of the attributes of Charity.

4. Give shortly the main steps of the great argument for the resurrection, in Chap. xv.

5. Contrast the tone of the earlier chapters of 2 Corinthians with that of the later ones, and give the reason.

6. Quote passages from 2 Corinthians in which he refers—

- (1) To the uses of affliction;
- (2) To the nature of true repentance;
- (3) To the rule of Christian giving.

7. Taking the two Epistles together, state what they teach us of the doctrine—

- (1) Of the Person of Christ;
- (2) Of the Work of Christ;
- (3) Of the Work of the Spirit in believers.

8. Give passages from the Epistle of James which show that the author was familiar with the teaching of our Lord.

9. State what is characteristic about James' conception of Christianity.

10. What does he teach about Justification, and explain the relation in which his doctrine on that subject stands to the doctrine of Paul.

## No. IV.

## SUBJECTS OF EXAMINATION FOR THEOLOGICAL STUDENTS.

(a.) PRESCRIBED BY THE FREE PRESBYTERY OF EDINBURGH.

## I.

*For Students of First Year.*

1. *Bible*.—Portions prescribed by Examination Board.
2. *Doctrine*.—Shorter Catechism, Questions 1 to 38.
3. *Scottish Church History*.—M'Crie's Life of Knox.
4. *Practical Religion*.—The Pilgrim's Progress.

## II.

*For Students of Second Year.*

1. *Bible*.—Portions prescribed by Examination Board.
2. *Doctrine*.—Shorter Catechism, Questions 39 to end.
3. *Scottish Church History*.—M'Crie's Life of Melville.
4. *Practical Religion*.—The Imitation of Christ.

## III.

*For Students of Third Year.*

1. *Bible*.—Portions prescribed by Examination Board.
2. *Doctrine*.—Westminster Confession of Faith, chaps. i.-xviii.
3. *Scottish Church History*.—Text Book by Dr. N. L. Walker (Handbooks for Bible Classes).
4. *Practical Religion*.—Augustine's "Confessions."

## IV.

*For Students of Fourth Year.*

1. *Bible*.—Portions prescribed by Examination Board.
2. *Doctrine*.—Westminster Confession of Faith, chap. xix. to end.
3. *Scottish Church History*.—"Chalmers' Lectures," by Dr. Thomas Brown.
4. *Practical Religion*.—Jeremy Taylor's "Holy Living."

On the day of Examination, Students will please bring with them writing materials. All answers to questions will be in writing.

The following Regulations for conducting these Examinations have been adopted by the Presbytery:—

- I. The Examinations shall be held at 10.30 A.M., in the New College, on the day on which the New College opens (Wednesday, 7th November).
- II. The Presbytery shall hold a meeting on the following Tuesday, at 2.30 o'clock.
- III. The several Examining Committees shall meet on that day, at 2 o'clock, for the purpose of making up Reports to be laid before the Presbytery.
- IV. On that day, at 3 o'clock, the attendance at the Presbytery of the Students who have been examined shall be required, when the Reports by the several Examining Committees shall be read and considered—the Presbytery being alone, except in so far as regards the presence of the Students.
- V. The Certificates shall be sent by the Clerk to the Senatus in such terms as may be agreed upon by the Presbytery.

Students are requested to send their names and addresses (noting also the year of Theological Study on which they are about to enter), to the Rev. JAMES HARVEY, 17 Greenside Place, Edinburgh, on or before 16th October.

#### (b.) SUBJECTS PRESCRIBED BY THE FREE PRESBYTERY OF GLASGOW.

##### I.

##### *For Students of First Year.*

1. *Catechetical Knowledge*.—Shorter Catechism, with Proofs.
2. *Practical Religion*.—Pilgrim's Progress, Part I.

*Graduates and Students who have passed all the Examinations necessary for a Degree in Arts are examined only on the above subjects; and Students who have passed a University Examination in any of the branches required for a Degree are exempted from examination in that branch. Certificates to be*

produced. In the case of those Students who are required to pass the Board Examination in any or all of the following subjects, viz. :—Latin, Greek, Hebrew, Mathematics, Natural Philosophy, English Literature, Logic, and Moral Philosophy, the Presbytery accepts the results of the Board Examination as sufficient. The Presbytery also accepts the results of the Board Examination in Scripture Knowledge.

## II.

### *For Students of Second Year.*

1. *Languages*.—Greek : Epistle to Hebrews. Hebrew : Jonah.
2. *Evidences*.—Bruce's Chief End of Revelation.
3. *Theology*.—Confession of Faith, chaps. i.-viii. (inclusive).
4. *Practical Religion*.—Bunyan's Grace Abounding.

The Presbytery accepts the results of the Board Examination in Latin and Scripture Knowledge.

## III.

### *For Students of Third Year.*

1. *Languages*.—Greek : Gospel of Mark. Hebrew : Psalms xxx.-xli. (inclusive).
2. *Theology*.—Confession of Faith, chaps. ix.-xviii. (inclusive).
3. *Biblical Knowledge*.—(English Bible) Books of Chronicles ; Esther ; Luke's Gospel ; Acts of the Apostles.
4. *Practical Religion*.—Goulburn's Personal Religion, ii., iii.

## IV.

### *For Students of Fourth Year.*

1. *Church History*.—Scottish Church History from the Revolution to 1843.
2. *Biblical Knowledge*.—(English Bible) Isaiah, and John's Gospel.
3. *Practical Religion*.—Spencer's "Pastor's Sketches."

In the Subjects of Languages and Theology the Presbytery accepts the results of the Board Examination.

The Examination, which will be conducted in writing, is appointed to take place in the Free Church College, on Thursday, 18th October, 1894, at 10 o'clock A.M.

In addition to the examination on the books prescribed under the head of Practical Religion, Students will be asked to confer with some of the Senior Ministers, of which private notice will be given.

Students are requested to send a note of their names, and of the year of Theological Study on which they are about to enter, to the Rev. JAMES BROWN, 8 Bute Gardens, Hillhead, Glasgow, on or before the *1st of October*; on applying to whom, or to the Clerk of Presbytery, the Rev. WILLIAM SCRIMGEOUR, 276 St. Vincent Street, or to the Janitor of the Free Church College, copies of this programme may be had. Students will please bring with them pen, ink, and paper, and the books mentioned under the head of *Languages*.

(c.) SUBJECTS PRESCRIBED BY THE FREE PRESBYTERY OF  
ABERDEEN.

I.

*For Students of First Year.*

1. *Bible Knowledge*.\*—Genesis and Exodus; the Historical Facts contained in these Books.
2. *Doctrinal and Practical Religion*.—The Shorter Catechism.

II.

*For Students of Second Year.*

1. *Hebrew*.—Genesis, chaps. xl.-xlviii. inclusive.
2. *Greek*.—Matthew's Gospel.
3. *Exegetics*.—Matthew, chap. xiii.
4. *Church History*.—Walker's Scottish Church History.
5. *Bible Knowledge*.\*—Gospel according to Matthew.
6. *Personal Religion*.—Bunyan's Grace Abounding.

III.

*For Students of Third Year.*

1. *Hebrew*.—Isaiah, chaps. xl.-xlviii. inclusive.
2. *Greek*.—Epistle to the Ephesians.
3. *Systematic Theology*.—Confession of Faith, chaps. viii., xi., xii., xiii., and xiv.
4. *Church History*.—M'Crie's Life of Knox.
5. *Bible Knowledge*.\*—Acts of the Apostles.
6. *Personal Religion*.—The Sum of Saving Knowledge, and the Practical Use of Saving Knowledge.

\* Under "Bible Knowledge," Students will be examined in such a knowledge of the contents of the Books specified for their respective years as may be acquired by the use of the English Bible only.

## IV.

*For Students of Fourth Year.*

1. *Bible Knowledge*. \*—The Epistle to the Romans.
2. *Personal Religion*.—Scott's Force of Truth.

*Note*.—The following are the Regulations for examination of Students :—

1. That the Examinations be conducted by the Committees, and in writing.
2. That the Examinations be held at least a week before the Meeting of the Presbytery at which the Reports require to be given in—say, on the last Tuesday of October.
3. That at least four hours be allowed for the Examinations.
4. That each of the Conveners allocate among the Members of his Committee the subjects of examination, fix the time to be allowed for each subject, and arrange for the superintending of the Examination, and for his Committee meeting to decide on the Reports to be given in to the Presbytery.
5. That the Examiners fix a certain number of marks as the value obtainable for each subject, and that the Conveners state in their reports the number of marks gained by each student in each subject.

\* See note, p. 117.











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